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The Ecclesiastical Review

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CONTENTS

SPIRITUALISM, OCCULTISM, AND THE CATHOLIC CHURCH 225
The Very Rev. HUGH POPE, O.P., S.T.M., S.S.D., Woodchester, England.

THE FUTURE LIFE 253
The Rev. JOSEPH RICKABY, S.J., Oxford, England.

THE SPIRITUALITY OF PLAINSONG 270
The Rev. F. J. KELLY, Mus. Doc., Catholic University of America.

ORIENTAL ORIGIN OF THE SIGN AND THE CULTUS OF THE CROSS 273
The Rev. PAUL J. SANDALGI, Baltimore, Maryland.

SPECIAL PRIVILEGES FOR PRIEST MEMBERS OF HOLY NAME SOCIETY 281
The Right Rev. JOHN T. McNICHOLAS, O.P., D.D , Duluth, Minnesota.

DEVOTIONS OF PARTICULAR RELIGIOUS ORDERS 284

CLERICAL AID FUNDS AND SOCIETIES 287
The Very Rev. JULIUS HETTWER, Omaha, Nebraska.

BEQUESTS FOR MASSES IN CALIFORNIA LAW COURTS 289
The Rev. ALBERT R. BANDINI, Stockton, California

TRANSFERRING THE "MISSA PRO POPULO" 292

OBLIGATION ARISING FROM BEQUEST FOR MASSES 294

MARYKNOLL MISSION LETTERS. XVI 296
The Rev. FRANCIS X. FORD, A.F.M., Yeungkong, China.

ECCLESIASTICAL LIBRARY TABLE: SERMON MATERIAL 304
ALTERED HYMNS 312
The Right Rev. Mgr. H. T. HENRY, Litt.D., Catholic University of America.

CONTENTS CONTINUED INSIDE

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CONTENTS CONTINUED

ANALECTA:

Recent Pontifical Appointments 279

STUDIES AND CONFERENCES:

Special Privileges for Priest Members of Holy Name Society (*The Right Rev. John T. McNicholas, O.P., D.D., Bishop of Duluth, Minnesota*) 281

Devotions of Particular Religious Orders 284

Clerical Aid Funds and Societies (*The Very Rev. Julius Hettwer, Omaha, Nebraska*) 287

Bequests for Masses in Philadelphia Law Courts (*The Rev. Albert R. Bandini, Stockton, California*) 289

Transferring the "Missa pro Populo" 292

Obligation arising from Bequest for Masses 294

Maryknoll Mission Letters. XVI. (*The Rev. Francis X. Ford, A.F.M., Yeungkong, China*) 296

Jesuit Heraldry 302

Use of the Stole in Preaching 303

The Titular Office of St. Michael 303

ECCLESIASTICAL LIBRARY TABLE:

Sermon Material 304

Altered Hymns 312

The Right Rev. Mgr. H. T. Henry, Litt.D., Catholic University of America.

CRITICISMS AND NOTES:

Cagin: L'Eucharistia 317

Cagin: L'Anaphore Apostolique et ses Temoins 317

O'Rahilly: Father William Doyle, S.J. 320

Van der Heyden: Life and Letters of Father Brabant 320

Quigley: The Divine Office 323

DeSmet: Praxis Matrimonialis 324

Slattery: Dante, "The Central Man of all the World" 325

Pollen: English Catholics in the Reign of Queen Elizabeth 326

Walker: The Problem of Reunion 326

LITERARY CHAT 333

BOOKS RECEIVED 336

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SPIRITUALISM, OCCULTISM, AND THE CATHOLIC CHURCH.

When they shall say unto you: Seek unto them that have familiar spirits and unto wizards that chirp and mutter: should not a people seek unto their God? On behalf of the living should they seek unto the dead?—Isaias 8: 19.

I.

WE may define *Spiritualism* as the endeavor to get into communication with the departed with a view to learning something of them and their state and also of the nature of life beyond the grave. *Occultism* may be defined as the endeavor to attain to a knowledge which is hidden from us men so far as our natural means of acquiring knowledge go.

Both Spiritualism and Occultism as above defined are, as is well known, forbidden by the Catholic Church. Her children are not as a rule wont to ask the Church to state her reasons for her decisions; they know that she never shackles their freedom of action without good cause. At the same time the Church is not afraid to state her reasons for any line of action she may take, and those who do not consider themselves children of the Catholic Church are perfectly justified is asking her to state clearly why she forbids practices which are so widespread at this moment. They have a right to know why the Catholic Church forbids her children to go to seances, to indulge in table-turning, crystal-gazing, the use of planchette, etc.; also why she forbids them to consult palmists or to take part in investigations tending to the acquisition of occult knowledge.

The human mind by its very constitution craves for knowledge; and people are sometimes tempted to argue that, because a certain "knowledge" exists, its acquisition is desirable for all; the further fact that a particular kind of knowledge

is termed "occult" makes its acquisition appear all the more desirable.[1] Yet it is surely arguable that just as certain kinds of knowledge are rightly withheld from children, so there may be truths which man is not meant to possess this side of the grave. Human knowledge, as we understand it, is of two kinds: natural and supernatural. By natural knowledge we mean such as a man can acquire for himself either as the result of his own experience or study or by gathering it from other men. This knowledge comes to him through the channels of his senses, is filtered, so to speak, through his imagination, and finally is clarified and sorted in his mind or intelligence, stored up in his memory.

Man's supernatural knowledge comes to him directly or indirectly from God; it may be conveyed to him through the channels of his senses or more directly by impressions produced upon his imagination or, most directly of all, by immediate illumination of his intelligence. This may take place either by means of God's official revelation made to us through the Prophets, Evangelists and Apostles, and this is preserved for us in the Bible; or by private revelations, such as God from time to time vouches to His chosen friends; or finally through that mystical knowledge of God afforded to men of prayerful life, but which owing to its vagueness can hardly be termed "revelation" in the strict sense of the term. The truths which God thus reveals are in themselves beyond the grasp of human intelligence; consequently man does not accept them because he understands them but because they come to him on Divine authority; they are therefore said to be accepted by faith rather than by reason, though reason of course precedes the exercise of faith, since a man must be reasonably convinced of the credentials of any given "authority" before the faculty of faith can come into play. This "faith" then is essentially concerned with things that are "not seen"; it will after death pass into vision.[2]

[1] Divination is always regarded by theologians as wrong since, in St. Thomas's words, "By divination we mean when a person usurps to himself in undue fashion the foretelling of future events"; and consequently, whereas a man has an instinctive desire for all *licit* knowledge, he cannot be said to have the same natural desire for the knowledge which divination pretends to afford: "a man has a natural inclination to know the future in the human way, not however by the way which is divination".—2da. 2dae. XCV i. et ad 3m.

[2] Heb. 11:1; 1 Cor. 13:9-13.

Man's knowledge, then, is a very wonderful thing, and the sum of knowledge accumulated by the human race in the course of centuries is necessarily immense and—since one piece of knowledge leads to another—ever growing. Moreover as man gazes on the world of nature around him he becomes convinced of the existence of stupendous forces the nature of which he has always felt impelled to investigate. The study of the laws which govern these forces has resulted in the array of natural sciences, which however are little more than an effort to tabulate the results of man's investigations. How fragmentary, comparatively speaking, are the results obtained, every honest scientist readily acknowledges. We have but touched the fringe of things and the gaps in our knowledge are far more extensive than the sum of knowledge we have toilfully acquired. The medieval scientists realized this and they realized also the interdependence of the forces of nature; hence their efforts at discovering some master-key which should be an open-sesame to all the locks and afford us a simultaneous entry into all nature's secrets. Such were the alchymists who ever sought for the Philosopher's stone. Since, too, it was seen that the various portions of the universe are also interdependent and that there must exist some connexion between the giant forces which direct the stars in their courses and events which take place on this planet, there arose the astrologists who endeavored to map out the future by studying the heavens.

Further still, it has always been readily perceived that, besides the truths which nature reveals to us and those which God further opens up to us, there must exist a vast army of truths unguessed at. And as a consequence there have existed in all ages schools of "occultists" or men who aimed at the acquisition of this hidden knowledge. It is with these occultists and not with the astrologers and alchymists of old that we are here concerned.

II.

We will begin by setting down certain facts which are incontrovertible. 1. That the human soul does not die when it quits this body; that, in other words, it is immortal; that in consequence there exist somewhere those whom we call "our

dead" or "the departed"—this is a belief ineradicable from the normally constituted human mind. Revelation, or the supernatural knowledge afforded us in the pages of the Bible, is in full accordance with this belief, though revelation further tells us that this very body which has served us on earth and which perishes at death will one day rise again. At the same time the Bible is singularly reticent regarding the state of the departed and the nature of the life led beyond the veil.[3]

2. The second fact is that mankind in general has always regarded this world as man's place of probation. He is endowed with free will; he can choose good or evil as he pleases; he can serve his Creator or not; he can believe or not as he pleases. But the necessary corollary of this is the judgment. Man must give an account to his Maker of the way in which he has used his free will. A further corollary of this is the doctrine of merit and demerit and therefore of rewards and punishments. And a further but equally inevitable corollary is that since few are absolutely fitted for that immediate vision of God which our Divine Saviour has told us is eternal life, and since too it is at least to be hoped that comparatively few are deserving of final and absolute reprobation, there must be —for those, that is, who need it—an intermediate state which shall render them fit for that Beatific Vision which is the only goal of human life. With all this revelation is in fullest accord.

3. The third fact is that, though the souls of our departed have passed beyond the veil, they do on occasion return to this earth and manifest themselves to us men. We speak of this as a fact; for the man who scouts such things as "ghosts",

[3] This reticence of the Divine revelation is certainly not without meaning for us. The Old Testament is almost silent, and perhaps the only glimpse afforded us is in Dan. 12:2-3: "Many of those that sleep in the dust of the earth shall awake: some unto life everlasting and others unto reproach to see it always. But they that are learned shall shine as the brightness of the firmament; and they that instruct many to justice as stars to all eternity." Cf. I Cor. 15:41. Our Saviour Himself is content to tell us that we "shall be as the Angels" (Matth. 22:30; cf. Mk. 12:25, Lk. 20:36), and also that "this is eternal life: to know Thee, Father, and Jesus Christ whom Thou hast sent" (Jn. 17:3). St. Paul simply knows that "eye hath not seen, nor ear heard, neither hath it entered into the heart of man what things God hath prepared for them that love Him" (I Cor. 2:9). Even St. John in the *Revelation* is hardly more explicit: "God shall wipe away all tears from their eyes; and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away" (Apoc. 21:4).

the man who refuses to believe in such things as haunted localities, who sneers at the tales of death-wraiths, as they are termed, has to do violence to the laws of evidence. He may often—and often with justice—contest the evidence alleged in any specified instance; but no man of sense can afford to reject wholesale the evidence coming down through the ages to the effect that the spirits of those who once lived on earth do at times revisit places and people they have known.

4. The fourth fact is that the human mind has, if not in all cases, at least in many, certain latent powers which hitherto have practically defied analysis; we refer especially to hypnotic influence, to telepathy, mesmerism and, in a qualified sense, animal magnetism. Will can act upon will, mind upon mind, and that regardless of distance or time.

5. The fifth fact is the existence of a world of spiritual beings; to this fact we shall return later.

6. The sixth fact is that the latent powers of the mind mentioned above are elusive. They are not at the beck and call of everyone; but in many cases where their existence is unsuspected they can be called into activity, and in some cases are capable of very high development. With this fact we would group two others: that the spirits of the departed who appear from time to time on earth do so independently of our volition; that they appear when they will and not when we will; and secondly that the same applies to those spiritual intelligences which people the unseen world; they are not at our beck and call; they act independently of us.

III.

Spiritualism and Occultism claim, in a sense, to be able to combine the above-mentioned latent powers of the mind, the spirits of the departed and the intelligences of the spirit world. We do not say that this is always a formulated or even a conscious claim. Indeed if we consider Spiritualism strictly apart from Occultism, many Spiritists would perhaps insist that they do not take the Spirit world into account at all; that they are simply concerned with the soul's latent powers and with the spirits of those who once lived on earth, and that they have nothing to do with the so-called Spirit world. We shall see later on, whether this claim can be reasonably substantiated.

The question which immediately concerns us is the attitude which the Catholic Church has always taken up with regard to this claim made by Spiritists or Occultists. Briefly, the Catholic Church has never questioned the validity of the claim; but she has always and in the strongeset terms denounced it as unlawful. In other words the Church has never said that the claim to get into communication with the unseen world is preposterous or ridiculous or impossible. On the contrary she has always held that such things are possible, while at the same time declaring that they are illegal and condemning those who indulge in such practices. The reasons for this attitude of the Church will we think be made clear from the following considerations. Confining ourselves for the moment to Occultism and to one aspect of it only: crystal-gazers, for example, claim to be able to learn things which cannot be learned by other means. At present—so far, that is, as we can learn—they are more concerned with knowledge of past events than of things to come. And we see no reason to quarrel with their claim; we are quite ready to believe that things that have already taken place can be so learned. We do not, then, reject their claim as an impossible one, though we do, for reasons which will appear later, declare that such practices are illegal. But when it comes to foretelling the future; when it is claimed that the future actions of men can be thus foreseen—then we repudiate the claim as invalid and absurd. For the whole concept of a free action is that the cause from which it flows, viz. a man's free will, is not determined to this rather than to that line of action. Otherwise the man would not be free in any real sense. Consequently no inspection of a particular individual's will can tell us for certain what he will do under such and such circumstances. But if we could see into the future as though it was present, then we should see that particular man's future action as an existing entity. To do this, however, is possible to God alone, for to Him alone are all things present, so that with Him there is nothing which can be described as past or future.[4] The consequence is that the attempt to declare for certain any future contingency such as a free act is an encroachment on the divine prerogative and an absurdity on the face of it. Of course if we investigate the

[4] Isaias 41 : 23.

causes from which the act will flow, if we look, that is, at the man himself, his antecedents, his circumstances, etc., we can conjecture what he will do, and we may in many cases be able to conjecture with tolerable accuracy and shrewdness, but never with certainty. But what is the advantage of a merely conjectural knowledge? We have put this point in the forefront partly in order to clear the ground, but also because it is of great importance that we should realize the limitations of the knowledge that can undoubtedly be obtained by such practices. Fortune-telling and palmistry of course come under the above heading.

The next point to notice is that these Occultists and Spiritualists make the tremendous assumption that we human beings have the right to such knowledge as is sought. Yet what right have we to know anything about life beyond the grave save what God has thought fit to reveal to us in the Bible? [5] If we had the right to it, surely we should find ourselves equipped by the Creator with the mental endowment necessary?

Further, and this is the most important feature of all, visitors to seances apparently take it for granted that it is really their departed relatives who appear to them or who communicate with them through automatic writing or by knocking and rappings, etc. But is this in the slightest degree probable? Let us examine the situation in some detail.

In the first place we notice the indirectness of the method of communication. For it is rarely or never that the presumed departed friend communicates directly and immediately with the inquirer. It is nearly always necessary to secure the services of a professional medium, of a person, that is, who

[5] Thus, note the solemn warning given by St. Thomas when discussing the lawfulness or unlawfulness of divination: "The devil—who intends man's destruction—sometimes mingles truth with the replies he gives, so as to accustom men to believe in him, that he may thus lead them to something destructive of man's salvation." He then quotes these words from St. Athanasius: "Although the demon spoke the truth (St. Luke 4:35), yet Christ hindered him from speaking further lest together with the truth he should bring out some of his own wickedness; in order, too, to accustom us not to care about such things, even though the devil may seem to speak the truth. *For it is a crime for us who have the Divine Scriptures at our disposition to be instructed by the devil!*" *Summa Theol.*, 2da. 2dae. XCV. iv. Note, too, St. Augustine's warning: "A good Christian will beware of those who indulge in impious divination, especially when they speak the truth, lest owing to such companionship with demons they entangle their misguided souls in some sort of pact with such society." *De Genesi ad litt.*, II. xvii. (37), P. L., XXXIV. 279. Exactly the same warning is given by St. John Chrysostom; *Sermo II in Lazarum.*

owing to the possession of certain highly developed magnetic or—as they are termed—psychic faculties, offers an easy "medium" through whom the occupants of the other world can communicate. Now no one denies that mediums have been guilty of fraud—of deliberate fraud, that is. Indeed it is only to be expected that people who have to gain their living by providing such communications should, if they find their powers failing, indulge in a little romancing at times. But putting aside the question of conscious fraud, there remains the far more vital question of unconscious fraud, when, that is, the medium is really, though unconsciously, speaking from knowledge already possessed. Previous sittings with the same person, and it must be added, the incredible sameness of most "communications", which follow on a well-defined beaten track, must tend to the formation of a glib facility which weakens the value of the evidence. Nor is this all. If it is bad enough to have the departed one communicating only indirectly and through a professional person, it is much more disconcerting to learn that there is a "medium" on the other side of the veil as well! For the departed spirit does not, as a rule, communicate directly with the "medium" on this side; the latter, who is generally in a state of trance, is said to be "controlled" by a spirit from "the other side," who reports on the person with whom the inquirer desires to get into communication. This awkward fact is, it must be confessed, rather staggering. For the inquirer has to base his belief on the identity of his departed friend on the evidence of a human medium and of some spiritual being of the other world!

But it may be retorted that in many cases the departed spirit appears directly and talks intimately with the inquirer, and that the medium and the so-called control on "the other side" are thus eliminated. From the mass of evidence we have read we venture to doubt whether it can be said with truth that this really is often the case. When the medium and the control are eliminated, the departed spirit in well-nigh every case communicates by means of knocks and table-turning, which, to say the least of it, seems a trifle undignified. For, after all, who are these "departed spirits" with whom people wish to communicate? They died either as friends of God or not. If the latter, then they are not His friends now, but are

"lost". But presuming that they have passed away in friendship with God, they are either in the full enjoyment of the Beatific Vision or not. If the former, can we for a moment suppose that they will come to us simply through the medium of knocks and raps or through the antics of a table? The thing is revolting in the extreme! But if they have not yet been admitted to the Vision of God, then, on the supposition that they are not "lost", they are indeed going through their period of purification; but they are still the friends of God, though not yet admitted to His Presence. Moreover they have been judged and found worthy to be admitted ultimately to the enjoyment of the all-satisfying Vision of God. By whom have they been judged? By the Incarnate Son of God! Therefore they have seen face to face Him on whom "the Angels desire to look"! Hence it is that in Catholic faith and practice these departed are known emphatically as the "holy souls". Can it be imagined that they will appear to us through the weird tricks of a Spiritualistic entertainment? Again the thing is revolting in the extreme!

It will be urged, what about the actual appearance of material figures in the unmistakable likeness of the departed with whom it is desired to communicate? First of all, are such "materialisations", as they are called, common? A perusal of Spiritualistic literature certainly shows that such phenomena are always welcomed as the exception rather than the rule. Further, what do these appearances prove? Clearly they can only be held to prove the identity of the departed person with whom communication is sought if all other possible explanations have been shown to be untenable. We shall return to this vital point a little later.

IV.

A further assumption is made in these seances. A tacit one, it is true, but none the less grave for that. No one can read much of the copious literature on the subject without noticing the almost entire absence of all reference to revelation. If any reference is made to it, it is not by the communicating spirits themselves, save in answer to questions. Can any one point to a single passage in Spiritualistic literature where any communicating spirit insists on the reality of the Divine Reve-

lation? We know of none. How significant a fact this is! If Spiritualistic communications are true, they cannot be in conflict with any other truth, since Truth is essentially one. Neither can such communications afford tacitly to ignore revealed truth; since if Spiritualistic communications are true they must needs, like the private revelations made to the Saints, be regarded as supplementary to and confirmatory of revealed truth. An even more significant fact remains to be noticed. God and His Christ are alike absent from these communications, save, as above, when they are dragged in by the sitters. And here again, can anyone point to a single passage in Spiritualistic literature wherein God and His Christ are magnified? Is the Godhead of Christ upheld at these seances? Emphatically not! Yet we remember: "This is eternal life: to know Thee, O Father, and Jesus Christ whom Thou has sent!" Are we going too far then when we say that you cannot be a Spiritualist and still believe that the Bible is the revealed word of God? Are we going too far when we say that you cannot be a Spiritualist and a Christian at the same time? Are we going too far when we say that you cannot be a Spiritualist and retain your belief in God except in words? We fancy not.

Where Spiritualism gives the gravest cause for anxiety is in the absolute failure of those who cultivate it to realize the true meaning of the spirit world. What is really meant by the expression "the world of spirits"? We must banish from our minds all ideas of fairies, elves, brownies, pyxies, and the rest, if we would comprehend what is meant by the spirit world In the first place we understand that God is the Supreme Mind or Intelligence, that He subsists of Himself and is the Supreme Cause of all things other than Himself. Further, God is pure Spirit, a self-subsisting, self-caused Intelligence independent of any bodily or material form. Man on the contrary is created and not self-made. He is compounded of matter and spirit; he is a mind working in and dependent upon a material body. When man's body dies his spirit still lives, "separated" indeed from the body for a time but to be reünited with it at the final resurrection. Meanwhile man's soul lives on as a "separated soul" or in modern Spiritualistic language as a "discarnate spirit". But now is there the slightest reason for supposing that the Creator could not have made

other intelligences which were free from any material body? If this was the case, it will follow that such intelligences—since they have never had material or corporeal limitations and have not been compelled, as man is, to derive all their knowledge through the medium of material sense-organs—must be of an immeasurably higher order intellectually than man is. And as an individual man's powers are in proportion to his intellectual capacity, it will follow that the powers of these free intelligences are enormous. And what if by any chance these same intelligences should be evil or malign? The consequences seem too appalling to contemplate!

But human reason not only suggests the possibility of the existence of such intelligences; it argues *a priori* that it is even more probable that such intelligences actually do exist than that they do not. It goes further and argues that it is only on the supposition that such beings actually do exist that we can offer reasonable explanations of certain happenings in the world. It may, for instance, be sufficient explanation of certain appalling physical disasters to point to the physical causes which produced them, though at the same time it might well be asked how those same physical causes came to be set in motion in that particular disastrous fashion. Be this as it may, such a line of argument cannot be applied when it is question of grave moral disasters. Whether a man accepts the doctrine of original sin or not, he must admit that the world is in moral dislocation. Was that dislocation due to physical causes alone? Is man's undoubted freedom of will sufficient explanation of the crimes which have always disfigured God's earth? We are all aware of course of the answer which the Bible—the written record of God's revelation to us men—offers. Man "fell", says the Bible; and he "fell" through the instigation of evil spirits. It would hardly be an exaggeration to say that every page of the Bible teems with allusions to spirits good as well as evil; the former are depicted as man's friends, the latter as his constituted enemies who simply seek his eternal destruction, who want to secure that, when man's soul quits his dead body, it shall be proved a moral failure instead of a moral success, shall in other words be "lost".

V.

Many seem to fancy that modern Spiritualism is something new—at any rate in its procedure. And they seem to argue that, since it is new, it must therefore denote an advance in knowledge, and consequently that it is not to be judged by older standards. But those who are tempted to think this would do well to weigh carefully the following passages. The first is from Tertullian and was penned before the close of the third century after Christ. After giving us a wonderful account of the true position assigned to Holy Scripture, Tertullian sets forth the Christian doctrine on the Nature of Christ and then gives us a description of the nature and operations of evil spirits. After telling us of their origin as fallen Angels, with a special reference to Gen. 6: 1, he goes on to speak of their doings amongst us men: "Their task", he says "is the upsetting of mankind; indeed spiritual malice has from the outset undertaken man's destruction". He then explains how these spirits can, by reason of the subtlety of their nature and their independence of time and place, do amazing things He adds:

> But their most real joy is found in turning away men from the thought of the true Godhead by the tricks of a false divination. Hence come such things as water carried in a sieve, as a vessel hauled by a person's belt and a man's beard turned red by a touch; and all this that mere stones may be taken for gods and the True God may be neglected!
>
> Consequently, if mere wizards produce appearances (that is as instruments of an evil power); if they dishonor the souls of the dead (that is by pretending to evoke them); if they put boys to death to secure an answer from some oracle; if they produce their pretended miracles by their mountebank tricks; if they send men dreams, as they can do by the assistance afforded by angels and demons whom they have called to their aid—indeed it is through the aid of such that both goats and tables too are wont to divine—how much more can that same power of its own free will and in pursuit of its own purposes eagerly produce, and with all its force, what it enables another to do for its own ends?[6]

The second passage is taken from St. Thomas Aquinas and dates from the middle of the thirteenth century:

[6] *Apologeticus* XX–XXI.

Divination makes use, for the foreknowledge of the future, of some counsel or help from demons; and this is either expressly asked for or, quite apart from a man's intention, the devil secretly introduces himself by foretelling future things, unknown indeed to men but known to himself. The demons can be expressly summoned to foretell the future in various ways. For sometimes they appeal to men's eyes and ears by certain conjuring apparitions; and this fashion is known as *praestigium* or trick, since by it men's eyes are tricked. Sometimes by appearances of dead people or by their speaking, and this is known as necromancy . . . because the dead appear to rise and divine and answer inquiries. Sometimes, again, they foretell the future by certain figures or signs appearing in inanimate things; if in wood or iron or polished stone, this is known as *geomancy;* if in water, it is *hydromancy;* etc.[7]

It is taken for granted, here, as the reader will notice, that such things cannot be done without express invocation of the devil. Divination "without the express invocation of the devil" comprises palmistry, etc. because such folly, though it does not necessarily involve any pact with the devil, gives him a chance of mixing himself up with it since such practices are superstitious. As St. Augustine insists: "All these things are the work of demons who make a mockery of the souls that subject themselves to them and who provide themselves with most amusing sport out of the follies of men!"[8]

In this portion of the *De Civitate Dei* St. Augustine is much occupied with the views of Porphyry who, with many of the heathen writers, thought that the stars and the heavenly bodies in general were called in to produce all sorts of weird effects which could not be explained by natural means. But both St. Augustine and his great exponent St. Thomas insist that these things are done by supernatural beings employing the forces of nature with extraordinary skill. At the same time we are not to imagine that evil spirits can do what they please with natural forces: they can only apply them according to their nature, though with a knowledge of their nature which far transcends any knowledge we mortals possess. St. Thomas's words on this point are noteworthy:

[7] *Summa Theol.*, 2. 2. XCV. iii.
[8] *De Civitate Dei*, X. xi. 2; *P. L.*, XLI. 290.

Changes in corporeal things such as cannot be produced by nature's powers cannot possibly be done in reality by diabolic power, *e. g.* that a man's body should be changed into that of a beast or that a dead man should come back to life. When such things seem to be done by diabolic power they are not real but *only in appearance.* Such appearances can be caused in two ways: first from within, in that an evil spirit can change a man's imagination and even his bodily senses so that a thing seems to be other than it is. . . . Secondly, from without. For since an evil spirit can form a body from the air—and that of any form or figure he chooses—so that by assuming it he can appear in it visibly, it follows that he can in the same fashion clothe anything with any bodily form he likes and thus appear in its likeness.[9]

And further:

We know by experience that many things are done by the demons which do not fall within the powers of the heavenly bodies, as for example when possessed folk talk in an unknown tongue, when they recite poems and quote authorities whom they have never read, or when necromancists make statues move and speak.[10]

Nor need we be sceptical about the knowledge the demons possess, for, says St. Thomas,

demons can learn the truth in three ways: first, by their own natural subtlety; for though they suffer the obscurity resulting from privation of the light of grace, they are most lucid as regards the light of their natural intellect. Secondly, they can discover it from the Holy Angels; for though they are not conformed to them in their wills, they are one with them in their intellectual nature and by means of it can receive what is manifested by them. Thirdly, they know by the experience of long ages.[11]

VI.

Here we can imagine the ordinary inquirer, the person who goes to a seance out of mere curiosity, or who goes in the vague hope of getting into communication with some one who has "passed over", saying: "We quite believe all that; but we are not concerned with those terrible intelligences, with those evil

[9] *Summa Theol.*, I, CXIV, iv, ad 2m.
[10] Ibid., III, CXV, v.
[11] *Summa Theol.*, I, LXIV, i, ad 5m.

spirits; we merely want to hold commune with our dead!" Precisely; but the whole problem is whether such commune can be obtained or even sought after without commune with the most undesirable and appallingly malign spiritual powers, which are simply bent on the final moral destruction of us men. It is clear that if such a conclusion is even remotely possible, it must be shown to be an impossible one before sane persons can subject themselves to such risks. Others, again, argue that it is unfair to presume that this contact with the spirit world necessarily involves contact with malign influences. Why should it not be possible, they argue, for us to find good spirit forces at work and ready to assist us in our well-meant endeavor to get into communication with our friends who have "passed over"? After all, it is urged, people only want what is quite natural and fitting; they want to keep in touch with their dead; and if any feasible means of doing so offers itself, why should they not quite legitimately take advantage of it?

This is of course an intelligible position. Yet who has ever told us men that there exists a legitimate means of getting into communication with our dead? If it is answered that the large body of Spiritualists affirm it, we are bound to examine into their credentials. But before doing so, two other questions arise: On what grounds is it assumed that it is right and fitting for us who remain on earth to try and get into communication with those who have gone before? Further: If this was a legitimate and desirable thing, is it credible that we should not find ourselves furnished by nature with a craving for such communications and with an instinctive knowledge of the means necessary for securing it? It is undeniable that, on the contrary, nature has implanted in the human mind a palpitating horror of the dead and of all connected with them. Nature does not act blindly. It seems, then, to follow legitimately that the Author of our nature has meant to afford us more than a hint that the dead are not for us until we all meet again. As for the instinctive knowledge of the way in which we can get into touch with our departed, will anyone dare to claim that such knowledge is instinctive? Will not any Spiritualist acknowledge that on the first occasions on which he ventured into these realms of investigation he was not only mystified but terror-stricken?

Let us pause here for a moment and see where we stand. I am told that Spiritualism will enable me to hold converse with and perhaps even see my departed friends. Is this true? There are, so it would seem, four alternatives: (1) the whole thing is a subjective hallucination and nothing appears at all really; it only exists in the mind of the inquirer who is hypnotised—or in the medium. (2) The whole thing is fraud, and Messrs. Maskelyne and Cooke could reproduce anything that is claimed to be done at a seance. (3) It is true; or, in other words, the dead do, as the Spiritualists claim, actually appear and I can talk with them, touch them, perhaps see them. (4) There are real appearances, but they are not the departed but their likeness produced by evil spirits with the intent to deceive.

Now let us put aside the first two theories, viz. that it is all a subjective hallucination and that the whole thing is a hoax due to jugglery. There remain the two alternatives, viz. that things are as the Spiritualists say, and the dead actually do appear; or things are as I say, viz. that the dead do not appear, but merely their likeness produced by evil spirits for their own ends. Which is true? Both cannot be.

Can each side shrug its shoulders and say: Take which view you please; to us it is immaterial? Surely not, because Spiritualists are forming a cult; they have their followers; they even claim to be founding what is tantamount to a new religion. And more than all: because if I am right, the Spiritualists are not merely on a wrong path themselves but are leading multitudes astray; in fact they are leading them straight to hell! Take an analogous case. Suppose a doctor discovers, or rather thinks he has discovered, some new cure for a disease, e. g. cancer. He claims that his invention will cure. I say it will lead to madness. Can the physician simply disregard what I say and the proof I bring forward? Remember the alternative is madness. If I am right, the patients who submit themselves to his treatment will go mad. Can the doctor still undertake to apply his treatment without disproving my statement and upsetting my arguments and upsetting them finally and conclusively? Surely, no sane man would dream of acting in that manner! And what about the patients who felt tempted to try his remedy? Would they be justified in sub-

mitting to his treatment without first finding out whether my arguments were solid? If they did so, we should surely be justified in saying that they did not so much run the risk of going mad as that they were mad already.

Do we find Spiritualists taking this obvious line? Unfortunately not. We find one man saying, "That way madness lies"; and another urging everybody to become mediums as soon as possible!

VII.

We must now examine the credentials of those who tell us that communication with our dead is possible and innocuous. Here comes our first shock. No honest Spiritualistic investigator will assure us that it is innocuous. On the contrary, they tell us again and again that it is fraught with grave danger. What is the danger? And how can anything that is really legitimate be fraught with grave danger? Dare anyone of them claim that the contact sought with the dead will only be through the medium of good and benevolent spirits? None dares do so, for their own personal experience assures them of the very contrary. Moreover, the Bible as well as the Christian experience of centuries tells us that good spirits can and do minister to us at times and that their intervention is never through the channels indicated by Spiritualists. But further: these latter claim to put us into touch with our dead. Can they prove that it is really the departed whom we have known and loved who come and knock and rap or who speak or even appear? And when we speak of proof we mean rigid demonstration. For if ever there was a case in which an inquirer had the right to demand rigid and incontrovertible proof it is here. And this not merely by reason of the immensity of the boon craved, but far more because of the appalling consequences of mistakes. We say appalling of set purpose. For if it is not our dead who appear or who speak, then who is it who enacts their part?

Let us return for a moment to what we must term the ordinary mechanism of a seance as generally conducted. The inquirers seat themselves in a circle with hands touching. Why? Is it merely a mystic ceremony? Not at all. It is a question of animal magnetism, of setting up some physical current be-

tween them which shall render them capable of admitting some influence or other from without. Further, they sit in the dark or at least in semi-obscurity. Again why? It is hard to find any definite answer to this question in Spiritualistic literature. Yet it must be admitted that this obscurity lends itself to fraud. Now while we have no wish to insist on this aspect of Spiritualism, it must never be forgotten by candid inquirers that fraud has been proved again and again at seances held under the most reputable circumstances. Still, putting aside the question of fraud and the unfortunate darkness or obscurity, what do the sitters think about while waiting for many hours—as they often have to do—for some manifestation? Do they say their prayers? Do they think of God? Somehow we can hardly suppose that they do. Yet, strange to say, those to whom the dead have appeared as related in innumerable historical records have generally been engaged in prayer or have led prayerful lives. To continue: we spoke above of awaiting a manifestation.

In what does this manifestation consist? Does it mean that the dead simply speak or knock or even appear? Nothing of the kind. We have to take into account the presence of the medium. Whilst the sitters await in expectation and try to think of nothing—this we believe is the advice generally given, though how it is to be done no one has ever yet discovered—the medium sits apart, more often than not in a species of half-open cabinet with a curtain drawn across it. No one seems to know precisely why this paraphernalia is considered necessary; still it is immaterial, so far as we are concerned. After a space the medium passes into a state of trance. This trance is sometimes induced by the hypnotic influence of some one presiding; at other times certain mediums appear to pass into trance automatically. At least, so it is claimed. But is there really such a thing as an automatic trance? We must remember that it is no question of a fainting-fit or a seizure such as may arise from bodily weakness. The trance spoken of by Spiritualists is a state in which the person concerned becomes dominated by another personality. And this is essential to the success of the proceedings. But here again, what an appalling thing! Is anybody allowed to surrender his personality? Are we allowed—we mean allowed by the very claims

of our individuality and personality—to surrender our wills like this? The physician who calls hypnotic influences to his aid is well aware of his own immense responsibility in so doing. He knows that he can only justify such action on the plea of the very gravest necessity. And in such a case—let us bear it well in mind—it is question of surrendering our will and personality to a fellow-man for a good purpose; only then can human nature regard it as legitimate. But in a Spiritualistic seance whose is the personality which dominates the medium in a state of trance?

There we have the whole problem in a sentence. That there is a personality at the back of the trance-state—whether inducing it or not is not precisely the question for us at the moment—is certain. Perhaps some will be tempted to say: "Yes, precisely, it is the personality of the departed with whom we are anxious to communicate." Is it? And even supposing for the moment that it were so, what of the morality of allowing—as the medium must do—a dead man to oust your own personality and use your bodily organs of speech, motion and the rest, as though they were his own? But is there the remotest probability that it is really the dead person who is thus using the medium's bodily organism as a means for communicating with this world and its occupants? Not the remotest; for the Spiritualists themselves always acknowledge that this personality who thus "controls" the medium is some other inhabitant of the spirit world who may or may not claim to be able to put us into communication with the departed spirit we are in search of. So much is this the case that it is a well-established fact that certain mediums are habitually "controlled" by certain particular spirits whom they call by pet names and who are really nothing else than the "familiars" of whom we read in the annals of witchcraft. But here again it may be urged that although this is dreadful in itself, it yet does not disprove the statement that these "controls"—whatever their real nature—do actually put us into touch with our dead and that that is really all that matters.

Without however conceding for a moment that that really is "all that matters" it is easy to show that no proof worthy the name has ever been brought forward to show that those who are introduced to us by these "controlling" spirits as

our departed are really such. Clearly, if they are to convince us of their identity they must afford us absolute proof of this. And surely nothing could be simpler. Yet read and weigh the proofs alleged again and again in the many volumes now published and giving the records of countless " sittings ". How trifling they are! How inane the arguments brought forward to prove such a simple thing as personal identity! But it might be urged that these arguments derive their force from their very simplicity and from the apparent inanity of the statements, since they consist in just those tiny and insignificant things wherein no collusion is possible. Quite so; but the point to be borne in mind is that we have—as all acknowledge—a spirit " controlling " the medium, and that this spirit is confessedly not the spirit of the departed person whose identity we want to establish. And has any proof of identity ever yet been brought forward which it was beyond the power of that member of the spirit-world to know? Not one. Once realize the true meaning of the spirit-world and the true nature of the intelligence of its inhabitants and you have perforce to allow that no proof brought forward in favor of the personal identity of anyone claiming to speak through a controlled medium is worth anything at all.

This view of the real nature of the appearances of our dead at seances is that held from the earliest Christian times. Thus St. Augustine: " They pretend to be deities and the souls of the departed and are not; they pretend not to be demons, whereas they really are so." [12] The case of Saul and the witch of Endor is instructive. From the bare narrative in I Sam. 28, it would be impossible to say whether it was actually Samuel himself who appeared or whether it was a diabolical illusion. From Ecclus. 46: 23, however, " He slept, and he made known to the king the end of his life," it might be gathered that in the eyes of the writer of Ecclesiasticus it was really Samuel himself who appeared. The problem in that case would be to understand how a prophet and a man of God, such as Samuel was, should have been exposed to the ignominy of being brought back from beyond the veil at the request of a man

[12] *De Civitate Dei*, X, xi, 2; P. L., XLI, 290. See, too, the whole of Hom. XXIX *in Matth.*, St. Chrysostom; P. G., LV, cols. 781-786.

rejected of God as Saul then was, and also by the evil machinations of a witch! St. Thomas's comment on this is instructive:

The fact that the dead do appear in some fashion to the living is either to be explained by a special divine interposition allowing the souls of the dead to concern themselves with the affairs of the living—and this must be counted amongst the divine miracles; or such apparitions are due to the operation of angels—whether good or bad—and are done without the dead knowing anything of it, as for instance when living people appear without being conscious of it to other living people in their dreams. Hence in the case of Samuel it might be said that he appeared as a divine revelation in accordance with Ecclus. 46: 23, or—in case anyone should decline to accept the authority of Ecclesiasticus on the ground that the Hebrews do not reckon it amongst the Canonical Scriptures — that that apparition was produced by demons.[13]

He repeats the same doctrine when treating of divination and quotes St. Augustine as saying that

it is in no wise absurd to suppose that by some divine dispensation the soul of the just man (Samuel) was permitted—not owing to the control of any magical art or power—but by some hidden dispensation unknown to the witch and Saul alike—to show himself to the king's gaze in order to shatter him with the divine sentence.

But St. Thomas immediately adds his own view:

Or perhaps it was not really the soul of Samuel that was thus disturbed in its rest but some phantasm, some imaginary illusion produced by diabolical machination; and Scripture calls this "Samuel" much in the same way as images are often spoken of by the names of those they represent.[14]

Elsewhere again he puts the matter in a form peculiarly pertinent to the present discussion:

Although the demons are unable to summon up the soul of any Saint or compel it to do anything, yet this might be done by divine power so that though it is a demon who is consulted yet it is God Himself who gives the answer through His messenger. At the same time it might be said that this was not really the soul of Samuel

[13] Ima., LXXXIX, viii, ad 2m.
[14] 2da, 2dae, XCV, iv, ad 2m.

himself, but some demon speaking in his person, but whom the Wise man (the author namely of Ecclus. 46) calls Samuel and whose words he speaks of as "prophecy" in accordance with the notion of Saul and the bystanders who did think it was Samuel.[15]

VIII.

One more argument yet remains. We referred to the so-called materialisations of the departed. What, it is urged, when those whom we have known intimately on earth appear in material form before us and talk and act as they did in the flesh? Whatever the agency that produced them, the fact remains that they do come and do talk and that we do recognize them. Therefore Spiritualism can, whether its methods be dangerous or evil or not, put us into communication with our dead.

At first sight this might seem a most disconcerting aspect of the question and many might be tempted to feel—at least theoretically—that if Spiritualism does ultimately gain its end then, whatever the character of the means employed, it does not merit such absolute reprobation as the Church metes out to it. First of all, what is meant by materialisation? Does it mean that suddenly there appears, apparently from nowhere, the visible, tangible appearance of one whom we have known and loved? Not at all; though, to read some of the notes taken at seances, one might be led to think that it was hard to distinguish these appearances from the rest of the people taking part. These materialisations are due to the action of the controlling spirit, who develops from the medium a vaporous material which gradually assumes the appearance of the person whom the sitter desires to see. This process, as can well be imagined, proves extremely exhausting to the medium, who at times seems to be absolutely reduced in bulk as a result of the subtraction of some material element from his constitution. It follows, then, that even when these appearances do take place, when the departed do thus materialize, it is only in borrowed garments, in garments borrowed from a medium who is under the "control" of a spirit of unknown nature. If we grant, as we must, that Spirit intelligences are capable of knowing and recalling the physical appearance, the tricks of speech and

[15] 2da, 2dae, CLXXIV, v, ad 4tm.

manner, and the ordinary details of the lives of people whom we have known on earth, it seems necessary to allow also that there is absolutely no proof whatever that these materialized appearances are any more than tricks of malign spirits who are only too ready to deceive us. It is a terrible conclusion when we consider the ever-growing number of people who devote themselves to the cult of Spiritualism. But that very fact makes it incumbent on us to assert these equally certain facts as loudly and insistently as we can. Further, in perusing Spiritualistic literature we cannot fail to be struck by several phenomena which are characteristic of practically every seance. These are the extraordinary futility of the information vouched by these spirits, and the undeniable fact that very gross obscenities are liable to be obtruded at any moment into the proceedings. Now there must be an explanation of this. Is it sufficient to say that the obscenities are simply due to the intrusions of so-called "earth-bound" spirits who cannot resist playing their pranks? And even if this explanation seems acceptable to certain minds, it must be acknowledged that the very fact that such things can be intruded shows that those who dabble in this Spiritualism are opening the door to the free—and we might almost add invited—ingress of spirits who, if we believe the Bible at all, are the malignant enemies of the human race. Another feature related to the above is the constant inculcation by the spirits of an emasculated form of religion wherein God and His Christ are relegated to the background, if they appear at all; wherein there is no definite teaching; where all is presented from an earthly as opposed to a heavenly standpoint; where the next world—of which the Apostle has told us that "eye hath not seen nor ear heard, neither hath it entered into the heart of man what things God hath prepared for them that love Him"—is presented to us in colors derived from this world; wherein, too, people are induced in every possible way to picture the next world as after all very little different from this, and where, worse than all, the lives led there are depicted as very much the same as those led by men here; where, too, all reference to possible loss of the Vision of God or to any period of grave purgatorial pains seems carefully eliminated; where, again, the idea that this earth is man's sphere of probation and that when once he

dies his lot is cast finally, is denied at every turn. What can we say to all this but that either we must reject the Bible entirely as a record of God's revelation to us, or we must reject Spiritualism? Which comes to us with the better credentials —the Bible or the vaporings of Spiritualists? And if any feel that appeal to the Bible leaves them cold, what about the appeal to reason which we have set forth in the above pages?

Let us put the matter in as concrete a form as possible. In an interview in New York a few weeks ago Sir Oliver Lodge said: "I do not hold that we become saints and go to heaven or devils and go to hell. I don't think we are good enough for one or bad enough for the other." Quite so, but on that authority? The Bible certainly does tell us that it "is a holy and wholesome thought to pray for the dead that they may be loosed from sins",[16] thus showing, in other words, that there is an intermediate state for those who are not deserving of hell, yet are not ripe for heaven. And our Saviour does tell us that there is a place of torment where "their worm dieth not and their fire is not extinguished".[17] He also tells us of another place whence we shall not escape till we have paid the uttermost farthing;[18] in other words, whence we shall escape, but only after paying the debt of punishment due to our sins.

Sir Oliver Lodge continues: "I think that we all want to do better and that we will have a chance over there." Very pleasant and soothing; but again on what authority? He tells us at once: "At any rate that is what the young fellows killed in the war say. I have talked with a good many of them. They are quite happy and active. They find a job and only hope that people over here wont grieve about them too much." So Sir Oliver Lodge calmly throws over the authority of God's revealed word which says: "If the tree fall to the south or to the north, in what place so ever it shall fall, there shall it be";[19] he forgets too St. Paul's injunction, "It is appointed unto man once to die and after this the Judgment".[20] And Sir Oliver Lodge does this simply because certain voices, and perhaps

[16] I Macc. 12:48.
[17] St. Mark 9.
[18] St. Matth. 5:26.
[19] Eccles. 11:3.
[20] Heb. 9:27.

appearances too, have told him that they belong to or actually are the souls of men who died in the war! How any man of his scientific attainments can on such flimsy evidence come to and teach conclusions which are so completely at variance with the Bible and with all Christian teaching must always remain a mystery. St. Chrysostom's words are curiously apropos: "what are we to say, they ask, of those many conjurors who catch and slay a child so that they may have his soul as their minister afterward? . . . But how do you know that the souls of these murdered children are with these conjurors? O, those under the demon say so. They say 'I am the soul of such an one'! But that is simply a fraud and a diabolical snare. It is not the murdered one's soul that says that but the demon who pretends it so as to take in his hearers. Surely if a soul could thus pass into the substance of a demon (demoniac?), he could much more easily pass back into his own body." [21]

Nor is Sir Oliver content with this. According to his interviewer he goes further still: "Heaven, as a place where people go to when they die, he doubted, while of Hell he was even more sceptical. He believed there could be no place of permanent badness out of which the departed spirits could not lift themselves". It is all very simple, very soothing and the rest. But somehow one can hardly imagine anybody feeling particularly keen on leading a really earnest life here on earth, if it is possible to "have a good time here," and yet work it off, so to speak, hereafter! And does it not seem probable that the devil has a good deal to gain if only he can inoculate people with these notions? If he can persuade them that there really is no hell and probably no heaven, he has secured a good deal. He has undermined the practical foundations of morality and it is hard to see why we should have Ten Commandments—or even one! The truth is that we are so constituted that we must believe in something. If we do not want to believe in the great realities, the devil will take good care to provide us with plenty of unrealities to satisfy our credulity—or shall we say gullibility?

The actual dangers which are liable to be incurred by those who dabble in Spiritualism are appalling. We are not going

[21] *Hom.*, XXVIII (XXIX), 2, *in Matth.*; *P. G.*, LVII, 353.

to prove this nor give instances We are content to refer to the published records of men who know well what they are speaking of. It is the fashion to-day to laugh at the notion of diabolical possession; but if any sober-minded person will visit some of our lunatic asylums he will understand what possession really is; and if he will go further and inquire how many cases are referable to dabbling in Spiritualism, he will be considerably astonished.

IX.

We often hear Spiritualism spoken of nowadays as though it was a new religion. People will tell you that they have never felt so "uplifted" as at a seance, that they derive from such things a sense of the unseen and of the reality of the world beyond the veil such as they never felt in Church, that they have even found that their attitude toward their neighbor changed and that they felt a real desire to help others to a share in what has proved so beneficial to themselves. Now all this is very nice, and presumably as long as the world of men and women lasts, there will always be many—too many—who fancy that religion means emotions and pleasurable feelings. But a little thought should convince such people that all that we have said is confirmed by the experiences they claim to have had. For the evil spirits surely know well enough that the way to win man's allegiance is not to begin by frightening him out of his wits! The real question for such people to ask themselves is whether they have *grown* in piety and holiness through their Spiritualistic practices? Not whether they have been "uplifted", but whether they have really progressed in virtue? For nothing else can count.

Moreover it should be pointed out that the practices of Spiritualism can give a man nothing which the Catholic Church does not give him in far fuller measure and with absolute security against being misled. Does a man want to help his dead friends? He has all the practices which the Catholic Church has taught her children from the commencement. Does he want to attain to a vivid sense of God and the next world? What better means than Catholic practice? Practice, mind, not amiable theorizing! Does he want to change his outlook on the world in general, to become, as we should express it,

more supernatural-minded? Let him take up, study and pray about the Catholic doctrines of eternity, of merit, of sin, of death, the Judgment, and the world to come. This way is marked out for us. This way is secure, secure with the guarantees of the lives and deaths of hundreds of thousands of truly religious souls who have trodden that path, with many a fall and bruise, it is true, but with a simple childlike confidence in God which has brought them at length to eternal rest. Does a man want to see while here on earth? Does he want tangible proof of what he looks for? Such is not God's way. Yet even for this weakness of our nature He has provided the Sacraments of His Church. Very beautifully does St. Augustine remark when near the conclusion of his immortal treatise *On the City of God*, wherein he had perforce to treat much of that other city which is that of evil and confusion: "Many indeed are the works of the demons; we must needs confess that they are marvellous. Yet this very fact should make us all the more cautious to avoid them. Note, too, that apropos of what we have been treating of, these very things can avail us much. For if unclean spirits can do such things as these, how much more powerful are the Holy Angels? How much more powerful than all of these is God Himself, the Creator of those very Angels who work these marvels!" [22]

X.

We have tried to deal with this burning problem—for a burning problem it is to-day—as much as possible from the standpoint of reason. We have only called in Revelation to show how it confirms what reason points out. Similarly we have only quoted from the great Fathers and Doctors of the Church because they have expressed the truth with a clearness and emphasis which we cannot hope to rival. But we are unwilling to close without a reference to a feature of the Gospel narrative which it is the fashion nowadays to treat with contempt. We refer to the cases of diabolical possession which occur so frequently in the life of Christ. Many a modern commentator will tell you that most, if not all, of these are really instances of epilepsy or some similar physical trouble. And

[22] *De Civitate Dei*, XXI, vi, 1; *P. L.*, XLI, 717.

he will probably add a sneer to the effect that the Evangelists and the Fathers of the Church took these things as really cases of diabolical influence since they had not the inestimable advantages of modern scientific training! Now there can be no doubt that some of these cases spoken of as "possession" were really little more than some form of epilepsy. The case of the boy who was a "lunatic" and who was cured by our Lord on His way down from the Mount of the Transfiguration is probably an instance of this. But there is one miracle which more than most has provoked the merriment of the scientific scoffer; we may remember in particular that Huxley took occasion of it to pour contempt upon the entire Gospel story. We refer to the miracle of the devils who passed into the herd of swine (two thousand in number, as St. Mark tells us) and caused their destruction. We do not propose to comment on this passage at length but merely to give the words of St. Chrysostom on it:

> Christ permitted the demons to pass into the swine, not, that is, as though He suffered Himself to be persuaded by them, but first of all to show us the immensity of the harm that can be done by demons who lay plots against men; secondly in order that all might learn that these same demons could not venture anything even against swine without the Lord's consent; and thirdly to show us that these demons would work more grievous harm to us men than to those swine unless we were helped by Divine Providence.[23]

XI.

In the year 1585 Pope Sixtus V issued a declaration against the then prevailing craze for occult investigations. The first portion of the document is concerned with astrology and may be passed over, though, when Spiritualism itself has gone out of fashion, as it undoubtedly will do shortly, it is quite probable that people will take up once more the astrology which so fascinated our forefathers and which is perhaps one of the most ancient cults known in the world. The portion of Pope Sixtus's Decree which more particularly concerns us is that which relates to divination. The Supreme Pontiff insists that proceedings are immediately to be taken "against such

[23] *Hom.*, XXVIII (XXIX) *in Matth.; P. G.*, LVII, 354.

people as, for the purposes of divination, practise the study of signs or points in rocks, trees or papers and the like things—and this is known as *Geomancy*, also against those who make a study of signs to be found in water—and this is known as *Hydromancy*; or signs in the air—known as *Aeromancy*; or in the fire—*Pyromancy*; or in dreams—*Onomancy*; or the marks and lines occurring in peoples' hands—*Palmistry*; or who devote themselves to *Necromancy*, when, that is, they cause the dead to rise in appearance, to speak or teach; as well as all other witchcrafts and superstitions of this sort which cannot be indulged in without at least a tacit compact with the evil one".

We have only indicated here a portion of the various crazy arts which human perversity—or shall we say diabolic craft?—has invented. When people have grown tired of Spiritualism, they will find in this Papal document many hints as to other ways in which they can amuse themselves a little and the devil a great deal and thus triumphantly secure the final damnation of their immortal souls!

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THE FUTURE LIFE.

CHRISTIANITY found the doctrine of a future life in possession alike in the Jewish and in the Gentile world. However the belief may have stood in early Hebrew history, it stood out clear enough in post-exilian times. Thus one of the Maccabee martyrs said to his persecutor, "Thou takest away from us the present life, but the King of the universe will raise us up for an everlasting life" (2 Mac. 7:9); "I know he shall rise again in the resurrection at the last day," says Martha (John 9:24). The Sadducees indeed denied it (Acts 23:8, Matt. 22:23), but they were not the preponderant party in the religious world of Jerusalem. Our Lord never had occasion to argue it; He assumed it as an accepted thing amongst His hearers. Among the Gentiles of course there was less clear vision. Many scouted all idea of immortality. Further, as theism was clouded by pantheism, so was the belief in immortality clouded by the doctrine of the

transmigration of souls, a doctrine common in the East, as it is to this day, and taken up by the Platonic schools. The Jews were never troubled by such delusion.

Cicero, that typical Roman gentleman, often recurs to the immortality of the soul. He doubts it, sometimes expresses disbelief in it; then he goes back and advocates it. Thus in his *Somnium Scipionis*, iii, 4: "Be sure that for all who have maintained, aided, augmented the prosperity of their country, there is marked out a fixed place in heaven, where they shall enjoy happiness and life everlasting". And in his *Tusculan Disputations*, 1-15: "There is rooted in the minds of generations a presage of a world to come. If that were taken away, who would be so mad as to spend all his present life in labors and dangers?" And in his last extant speech, the fourteenth Philippic, he addresses the soldiers of the Senate, who had routed Antony's troops at Modena, "Those impious wretches, whom you have slain, even in the underworld will pay the penalties of their treason; but you, who have drawn your last breath in the arms of victory, have attained to the seat and abode of the pious." It might be the comment of a medieval Spaniard on a battle against the Moor. Whatever Cicero thought himself, he knew that his countrymen expected such things to be said to them.

The first Christian preachers brought two great messages to the world, the resurrection of Christ and His coming again in judgment (Acts 1:22; 4:33; 5:30, 31; 10:39-42; 17:18, 31, 32). In the early Church, as with the Jews, it was not the immortality of the soul, but the resurrection of the body that came to the fore in the minds of believers. The immortality of the soul is hardly ever mentioned formally in the New Testament. It is mentioned in Apoc. 6:9: "I saw underneath the altar the souls of them that had been slain for the word of God"; and by implication in Luke 20:38: "He is not the God of the dead, but of the living, for all live to Him". Of course the resurrection of the body involves the immortality of the soul. If the soul perished at death, and a new soul had to be created to animate the risen body, we could not say that the man who had lived on earth had risen again. But here a difficulty: may not the soul at death fall into a sleep of suspended animation, thence not to awake till the

day of general resurrection and judgment? This view was actually taken. It is called the doctrine of the "sleep of the soul". Traces of it are not uncommon in early writers. I am unable to say how far it was prevalent. As a doctrine it would have remarkable consequences. It would do away with the particular judgment, leaving the fate of each soul undecided until the day of general judgment, as at first sight the *Dies irae* seems to do. It would abolish purgatory, abolish also the intercession of saints; sleepers neither suffer not intercede. The doctrine had some vogue in the Eastern Churches, and Rome more than once found it necessary to condemn it. So in the Second Council of Lyons, A. D. 1274, the Emperor Michael Palaeologus was required to confess that souls free of all stain, or souls who have been purified from their stain by purgation in this world or the next "are presently received into heaven" (*mox in coelum recipi*), while souls departing in deadly sin "go down presently to hell" (*mox in infernum descendere*). Even a Pope was found to raise a question on this decision, to distinguish between "being in heaven" and "seeing the face of God". John XXII, A. D. 1331-1334, argued that, till the day of judgment, the souls of the saints were "under the altar" (Apoc. 6:9), that is, happy under the shield of the Sacred Humanity of Christ, but not till the general resurrection would they be "above the altar", raised to the vision of His Godhead. This, as he himself protested, he put forward as a private opinion, but wished to define nothing; and on his deathbed he retracted the opinion.[1] This discussion created a stir in France, and the next Pope, Benedict XII, determined to settle the matter authoritatively. Accordingly, he laid down, "by this our Constitution to be for ever in force we define that souls (departing in grace and thereupon duly purified), even before the resurrection of their bodies and the general judgment, are and will be in heaven, and see the Divine Essence with a vision intuitive and face to face"—and more with much explicitness to the same effect. This effectively disposed of the sleep of the soul.

When a proposition is laid down by the mass of experts, naval, military, or medical, the rash man is not he of the docile mind who accepts the proposition, but the man wise in his own

[1] See Pesch, *Praelectiones Theologicae*, ix, 277-8.

conceit who contradicts it. What naval, military, and medical experts are in their own several spheres, all that and much more the Church is in the sphere of revealed divine truth. I therefore assert without fear of rashness that for man there is a future life, for other animals none. The Church indeed has never pronounced on the status of the souls of dumb animals, but all her doctors agree that they perish utterly in death. The reason is not hard to seek. Dumb animals are as destitute of rational thoughts as they are of rational speech. Their mental images are merely sensory. Their souls are not intellectual, not spiritual. They have no entrance into the spiritual, moral, ideal world of thought. The disembodied soul of a dog, if it were to exist, would dream of rats and rabbits, bones, firesides, the visible smile, the felt caresses of a master, none of which things it would ever find, once it had passed out of the portals of this sensible world. The mark of the immortality of the human soul is that its thought, starting in sensory impressions, arrives so utterly to transcend them. Of all ideas the idea of God is the most spiritual. The possession of that idea essentially marks off man from the rest of sentient nature. Your dog is absolutely irreligious. He has no place in church, except haply at the feet of his master, there to lie quiet as he might in a restaurant. And the restaurant would be for him the far more interesting place. I have often wondered whether it ever occurs to the godless man, that in parting with all thought of God he has parted with the differentiating mark that sets him in a position of advantage over the horse he rides and the swine he eats. Or has he merely recovered from a delusion from which the horse and the swine is free? His idea of God is to man the pledge of the immortality of his soul. A being who has personal dealings with the Eternal, must himself be immortal.

Aristotle instructs us, Plato sets us thinking. Amazingly suggestive is the poetical passage of the *Phaedrus*, pp. 247-8, how the gods ride in their chariots first on the concave, and then on the outer convex side of the outermost sphere of the material heavens, and there look straight at the eternal realities of the spirit world; and souls follow the gods, each as it best can, some with better, others with worse success; but this is an abiding law, that whatever soul has for a single instant

caught a glimpse of the truths of the ultramundane world, that soul shall not pass into the body of a beast, but shall be a human soul, at least for the first cycle and period of time. What this phantasmagoria conveys is the fact, that souls are as the images that enter into their appreciation,—mortal and sensible images only, then sensible and mortal souls; images of immortality, some idea of God, then a human soul, an immortal spirit. It comes to this, a man's soul is immortal because it is spiritual, and it is spiritual because it has spiritual ideas.

I am not unaware of the underpinning recently required at Peterborough and Winchester Cathedrals, to say nothing of St. Paul's. Still, as a rule, a building that has stood for centuries is evidence of a sound foundation. For nineteen centuries the Christian Church has stood, founded on the belief in a future life. The Church is an irruption of the next world into this. It came of the Unseen; it exists for the Unseen. In this world it is, a visible kingdom, but a kingdom not of this world. It works here, using the things of earth, but bends them to a purpose never to be fully realized on earth —a purpose to be consummated in the Great Hereafter beyond the grave. That purpose is the salvation of souls in life everlasting. Take away the future life, and the reason for the existence of the Catholic Church is gone. If a man means to die like a dog, he wants no Church. Often did St. Augustine tell his people at Hippo, *Non propter hunc mundum es Christianus.*

This is the message of Christianity:—*the future life is here, it has come.* "Every one that liveth and believeth in me shall not die for ever" i. e. "shall never die", "shall be for ever immortal".[2] Death is the privation of life; but the Christian man has two lives, the one natural and temporal, of which our Lord says, "Lazarus is dead" (11:14); the other supernatural and everlasting. The latter life survives through natural death; it is not bestowed after that death, but is in possession before; indeed, where it is not in possession before, it is never found afterward. Supernaturally, for the Christian man, there is no death, except he chooses to let it in upon

[2] John 11:26. Cf. 6:50, 51, 58: "that he may eat and die not", "he shall live (or go on living) for ever".

the paradise of his soul by mortal sin. "Christ liveth in me" (Gal. 2:20), already before my soul has left my body; and He does not cease to live in me for the quite irrelevant circumstance of my soul shedding its animal husk, some day to receive it back spiritualized. The Church, in its worthier members, is the living Christ on earth;[8] and Christ is the "Author of Salvation" (Heb. 2:10), "Author of life" (Acts 2:15), "Author and finisher of our faith" (Heb. 12:2), all this He is to His members initially even in this world, finally in the next. "He that believeth in me, hath life everlasting" (John 6:47). Such is the gift of Baptism, confirmed by the Holy Eucharist. To the good Catholic, the future life is substantially a perpetuation of the present, minus its obscurities, its temptations, and its miseries. All this sounds strange in the ears of the unbeliever, but I am not in controversy with him, only exposing Catholic doctrine.

Life everlasting then in this world, and life everlasting in the world to come, are one and the same life. Of course there is a difference between them, and a great difference it is, all the difference between faith and vision. Faith is essentially of the unseen, the unfelt, of that which transcends sense, and even to intellect in this world is not palpably, apodictically, irresistibly clear. The truths of faith are never truths also of physical science. They are irreducible to what is the ultimate ground of all physical science, namely, the evidence of the senses got at by sensory observation and experiment. The world to come, and man's future life therein, is a fact of faith. To some extent it is a fact of philosophy, dimly attainable by reason away from divine revelation, but it is a fact of transcendental philosophy, not of experimental psychology, or any such construction of the senses. The world to come is unseen and invisible to us. I am not denying visions. Holy Scripture recounts many of them; and some are credibly recounted in the Lives of the Saints. But visions are not to be had for the seeking. The Saints themselves warn us against such seeking, as the mother of dangerous delusions.

Visions are the least desirable of all God's high graces. One may be well content to go through life without ever seeing a

[8] Cf. I Cor. 12:12, 27.

vision or any kind of apparition. It is not by such ocular evidence that Christian man on earth is meant to know the life of grace that is in him, and that he hopes to bear with him through the portals of the tomb. To seek to bring religion, and the object of religion, the great Reality of the next world, to the test of experience, is, I say, to expose oneself to illusions. It is the wrong method of investigation for that subject matter. Aristotle warns us, at the beginning of his *Ethics*, not to use wrong instruments for science, e. g. arts of persuasion in geometry, or mathematics in rhetoric. For every science its own instruments and method. Theology is not amenable to the methods of physical science. Truths that God would have us take in faith, He screens off from physical investigation, and holds the corners of the curtain hard down against prying human eyes. The Church, being, as I have said, an irruption of the next world into the present, realizing here under mortal conditions the life to come, is God's sole agent for the things of the future life.

Man's aspirations are too high to be confined within the present life. The decade of the seventies in last century saw an attempt made to exalt physical science in place of theology, as though all man needed to do to be happy was to study and conform himself to the laws and requirements of physical nature. The movement had such leaders as Huxley, Tyndal, Grote, Mill, Bain, Herbert Spencer, themselves differing among themselves, but, in their common aversion to the spiritual and unseen, conveniently labeled the "Positivist School". It was powerful in Oxford, and for the time being had quite captured the London University. But human nature broke through, and refused to be circumscribed within physics. It sought an issue in Hegelian philosophy. It is now digusted with that, and still seeks to escape. The Catholic alone is content. He lives in the supernatural and the spiritual. Even his senses are gratified, as it is important that they should be gratified, with the visible organization of the Church, her ritual, her vestments, her music, her material edifices, and above all, her Sacraments. The Sacraments indeed are visible signs, but they appeal to faith. A High Mass, an Ordination,—they are splendid ceremonies, a display to the eye of material things; but the essential rite, conferring the grace, is of the

barest and simplest; the grace itself is unseen, nothing weird or preternatural, but *sensuum defectui*—the senses fail, faith alone sees. In this the Catholic priest differs from the magician; he does not pretend to change rods into serpents, or stones into bread, he is no worker of portents or sensible miracles, he does not draw aside, not even for an instant, the curtain that covers from our bodily eyes the wonders of the world to come. The priest is content with this rôle, and his flock with what he has to show and give them. The Catholic commits the next world to his Church, and meanwhile, till the summons of death reaches him to enter into that next, he quietly follows his avocations in the world that here and now lies before the cognizance of his senses.

Man is too great for this world. The perfection of his happiness lies in a future state. A vast multitude, perhaps the vast majority of mankind, have earthy souls, and would be content to live here for ever, if they could, or to die and go nowhere; but such men, many as they may be, are not fair representatives of their race. A kind, as Aristotle is fond of telling us, can be represented only by the worthier members of that kind, not by the debased specimens. And in the muddle of human life most souls come to be debased, as Plato well writes. "To know what the human soul is in reality, you should not study it as it is now, marred by its partnership with the body and other evils, but as it is when it is clean and pure. But now we behold it as they who have seen him describe the old man of the sea, Glaucus, in such a plight that you cannot easily discern his original form, as the parts of his body that once were have been, some broken off, others chipped and bruised, and his whole contour mauled by the waves, while there have been accretions besides and growths, barnacles, and sea-weeds, and pebbles, so that poor Glaucus resembles any beast rather than his natural self. In the like plight we see man's soul, disfigured by countless ills. But we should take a philosophical view of it, and consider what objects it attains and what high company it desires, as being akin to the divine and immortal and everlasting."

Man in all his volitions is ever bent on good, and on better and still better good, as it appears to him, and so far as he considers it within his reach. What he wants vaguely in this

world, under the indefinite idea of good, he will want definitely in the next as God, when all other goods fail him. The good things of earth yield him a certain amount of happiness, never quite complete, never for long all that he could desire; he is fain to be content with what he can get for the time. When his time on earth is at an end, there is nothing for him but God. God attained will make him fully and everlastingly happy. God lost will make him inconsolably and ever miserable. This is the doctrine of heaven and hell, founded upon the innermost constitution of human nature.

God is attained by loving contemplation, to which he responds by pouring Himself out upon the creature for that creature to contemplate and love without end. And this is perfect human happiness in the natural order, and in the supernatural order also, though in a far more excellent way. But the perfection of this happiness is unattainable in this present mortal existence. The best intellects, Eastern and Western, have recognized that man's happiness lies in contemplation—the Brahmins and Buddhists in India, as well as Greek thought led by Plato and Aristotle. *Nirvana*, like other concepts of Hindoo philosophy, takes long to understand; perhaps it is never quite intelligible to any who cannot read the sacred books of Hinduism in the original. But this is pretty plain, *nirvana* is not absolute annihilation, but absorption of the human mind in something superhuman. This the Hindus think possible even in this life, at the price of rigid self-discipline and cruel austerities, a price which few among them are willing to pay. Plato has a famous utterance on contemplation of immaterial beauty—he does not say precisely of God—lying like a pearl amid filth in that strange dialogue, *The Symposium*, p. 211—"Suddenly he will catch sight of a Beauty of wondrous nature, ever existent, neither waxing nor wanting, neither developing nor decaying, not beautiful in one part and ugly in another, nor at one time and not at another, nor in one relation and not in another, nor to some eyes and not to others. Nor again shall he have a presentation of Beauty in the shape of face or hands or aught else corporeal; nor shall it be any piece of discourse or science, nor an attribute inhering in another, as in living body, or earth, or sky, but a Being self-existent, unique and eternal. All other things that

beautiful be, are beautiful by some participation of this, in such way that it is no greater for their coming to be, nor less for their ceasing to be, nor in any way affected by what happens to them". After remarking how men are affected by human beauty, he goes on: "What do we suppose would be his mind, whose fortune it was to see the Self-Beautiful, sheer, pure, unmingled, not defiled by any blend of human flesh, color, or any other mortal foolishness—to him who was able to gaze upon the Unique Beauty of the Divine?" Plato does not say that this vision ever can be realized on earth. He looks for its realization in the next world, yet so that he holds out no hope of a realization that never can fail, a happiness that cannot be lost, but he makes the continuation of the vision to depend upon the soul's showing herself worthy of it, as the critical moment of temptation comes periodically round; see *Phaedrus*, 248 C. Plato holds that human probation never comes absolutely to an end. He was led to this by the doctrine of transmigration of souls, which he seems to have picked up from the East, and to which he was strongly wedded. See *Phaedrus*. l. c. *Republic* 617 D.sq.; *Politicus* 270-2. Aristotle is uniformly reticent about the future life; but he holds with Plato, and emphatically affirms and proves that man's happiness lies in contemplation; he allows that it is carried on under manifold imperfections and difficulties in this mortal state, but advises us to lay hold of all we can of it—there is nothing better anywhere, not even in heaven—and by contemplation we are assimilated to the Blessed, the Immortals, even to God Himself. (Ethics X. cc. 7, 8). These are Aristotle's words: "This life of contemplation would be too good for man; for not as he is man shall he live it, but as there is a divine element in him. If then Intelligence is divine, in comparison with human nature, then the life also of intelligence will be divine in comparison with human life. We must not take their advice who bid one, being a man, to have the thoughts of a man, or being mortal, to have the thoughts of a mortal, but, so far as possible we should play the immortal, and make every effort to live by the best element in our constitution; for though in amount this element be small, yet in power and value it far excels all the rest".

There is another side to this speculation. We cannot expect happiness to be irrespective of conduct. "Do well and fare well". Happiness being a certain relation developed between us and God, it rests with us to do our part to put ourselves in that relation. *Discite justitiam moniti et non temnere divos*—"learn to do right as you are bid, and not to despise the powers of Heaven". This is what *miserrimus omnis admonet et magna testatur voce per umbras*, the wicked man, "given over to utter misery, warns us, and testifies, in loud voice through the shades of the underworld".[4] It is not to be expected that the despiser of God and His law shall spend eternity in sweet contemplation of the Beauty of Holiness. But, cut off from that, he must be miserable. A keen hunger for ever unsatisfied means everlasting misery. The hunger is the hunger after happiness, keen because it is soul-hunger. Happiness is in God, and, in the next world, only in God.

From the future life is drawn large part of such solution as we are able to afford of the problem of evil. That problem is briefly this: Given the evil, vast and undeniable, which forces itself upon every human experience, the evil of which this world is full, given again the existence of a good God Almighty, who holds in His hands all the ends of the earth, without whose permission not even a sparrow falls, how reconcile these two positions? The Christian answer ever has been, "Through passion and cross to glory of resurrection". You may not judge of any case till you have heard the case through. Of the case of God *versus* Evil, only half is presented in this life. The world to come is the necessary complement of this. The case was opened as soon as ever mankind began to think. There have been many unauthorized and erroneous verdicts. Manicheism was one, Calvinism another, and in our day we have Pantheistic Monism. It does not seem to have much engaged the attention of the writers of the New Testament; so full they were of the coming Judgment; but in Job, Ecclesiastes, and Psalms it appears as a great perplexity. The two most striking references to it are Job 21 : 7-15; Psalm 72 : 2-16. I give a free translation from the originals "How cometh it that the wicked live, they reach old age, they wax in strength?

[4] Virgil, *Æneid*, VI, 618-620.

Their children grow up around them, their house is in peace, sheltered from fear. The rod of God toucheth them not; their heifer conceiveth and doth not miscarry. Their little ones leap and play, they sing to the sound of the tamburin and the cithern. They pass their days in prosperity, and in a moment [by a painless death, the Protestant 'his end was peace'] they go down to the abode of the dead. Saying the while to God: withdraw from us, we will not the knowledge of Thy ways; who is the Almighty that we should serve him? what should we gain by praying to him?" So Job; and the Psalmist: "I was indignant against the wicked, seeing the peace of sinners; for them, no pains even till death: their body is full of vigor. They are not scourged as the rest of men, pride is the ornament of their neck, and violence the precious robe that covers them. Their mouth affronts the very heavens, and their tongue is busy upon the earth. They say: how should God [a pantheist Absolute] know anything, and can there be knowledge in the Most High? And I said: It is all for nothing that I have kept my heart pure, and washed my hands among the innocent".

A third statement we may borrow from Ecclesiastes, to the effect that the wicked are at least as well off as the good in this life. "All happeneth equally to all, the same lot for the just and for the sinner, for him who is good and pure and for him who is filthy, for him who sacrificeth and for him who sacrificeth not". Whence it is argued that "neither love nor hatred is known of men", i. e. we cannot tell from the fortunes and misfortunes of this life, who is in God's favor and who is under His ban (Eccles. 9: 1, 2). The conclusion is obvious, that we must look to a future life for rectification.

The book of Job turns wholly on this theme. Seeing the wretched state to which he is reduced, Job's three friends, Eliphaz, Baldad and Sophar, all take upon themselves to tell him that he must have been a wicked man, for nothing but wickedness could have brought such woe upon him. It is a first principle with them, that suffering in this world is always a punishment of the sin of the sufferer. Our Lord's disciples held the same principle, with an extension to the sins of ancestors. "Lord, who hath sinned, this man or his parents, that he hath been born blind," (John 9: 2). The Hindus

further extend it to sins committed in a previous existence. Thus Eliphaz: "Who is the innocent that hath perished, and in what part of the world have the just been rooted out? Thy mouth revealeth thy iniquity. Who is man that he should be pure, and the son of man that he should be righteous? (5: 7, 15: 5-14). And Baldad implies that if Job's sons have perished, and himself is reduced to misery, it is because they have sinned against God (8: 4). Sophar speaks of Job's crimes, and promises him better treatment from Heaven, if he will reform (9). Job protests his innocence, and finally Eliphaz, Baldad and Sophar are rebuked by God, because they "have not spoken of Him according to truth" (42: 7-9). But the question then remains: Why does the innocent Job suffer?

The answer, so far as it is given in the book of Job, appears in the four discourses of Eliu (32-37), and in two interpellations of the Almighty Himself (38-41). Eliu is not rebuked by God as the other three are, and Job makes no reply to him. Indeed all these last chapters (32-41) are of one uniform tenor, except that Eliu speaks as an impetuous youth, and God as the Master of all. The answer is then, first, that God is High and Mighty, and wise beyond our questionings; secondly, that Job, albeit in the main well-pleasing to God, is yet not free from venial culpability; he has spoken impatiently under his sufferings; thirdly, that suffering is a salutary discipline even for the just, teaching them much that they would never otherwise know, and yielding a special glory to God by their patience and continued confidence in Him under trial (II. 21). These are some of Eliu's words: "Thou (Job) hast said, I am pure, irreproachable, there is no iniquity in me. I will answer that therein thou art not just, for God is greater than man; why argue with Him, seeing that he rendereth account of His doings to none? Job hath said 'I am innocent, God refuseth me justice: it booteth a man nothing to seek the favor of God' No certainly, God committeth not iniquity: the Almighty violateth not justice (33: 9, 12, 13; 34: 5, 9, 12). In the end Job owns that he has exceeded in his murmurings: "Yea, I have spoken without understanding, and I do penance in dust and ashes" (42: 3, 6). Eliu had promised him restoration (36: 16); so it comes about that Job dies, surrounded with temporal blessings (42: 10-17).

But we may ask: what reference have we in this book to a future life? We must betake ourselves to the mystical sense of the last chapter. The book was written for an age in which the prospect of a future reward beyond the grave was very obscure. The only way to teach such people that God's faithful servant shall come off well in the end, was to draw a picture of the good things of this life accruing finally to him. But as we read the book,—and the book was meant for us, "upon whom the ends of the world are come" (1. Cor. 10: 11) —we see that sheep, camels and oxen, gold rings, and sons and daughters, even when enjoyed to a green old age, are a ridiculous recompense for Job's heroic patience, or for the supernatural virtue of any good Christian.

There is one text, the best known in the whole book, where Job makes direct appeal to the future life: "I know that my Redeemer liveth, and at the last day I am to rise again from the earth, and once more I shall be clothed in my skin, and in my flesh I shall see God, my Saviour" (19: 25-6). We are familiar with the text in the Office for the Dead. Catholic commentators vindicate the substantial correctness of the Vulgate version here. The authority of St. Jerome, to whom it is due, stands high. St. Jerome writes of it enthusiastically: "What can be clearer than this prophecy? No post-Christian writer speaks so clearly as this man, writing before Christ, speaks of the resurrection".[5] Unlike indeed it is to anything else in the book: what, it may be said, did Job know of the resurrection? Enough that the Holy Ghost knew of it, and that Job wrote under a high burst of prophetic inspiration, more perhaps than he himself clearly understood, or could have set down in plain theological prose. Such is the way of the prophets and poets, as Plato observes (*Phaedo* 22; *Phaedrus* 244: cf. 1. Cor. 14). Non-Catholic commentators reject St. Jerome's version. The modern Hebrew is variously translated. Crampon, *La Sainte Bible*, gives it thus: "Je sais que mon vengeur est vivant, et qu'il se levera le dernier sur la poussière. De ce squelette revetu de sa peau, de ma chair je verrai Dieu." Still vaguer the Septuagint Greek: "I know that everlasting is he who is about to deliver me, on earth to

[5] Against John of Jerusalem, n. 30.

raise up my skin that endureth these things: from the Lord these things have been brought to pass for me."

The radical vice of non-Catholic commentators is that they deal with their books as mere specimens of Hebrew literature, forgetting that the principal author of every inspired book is the Holy Ghost. Mystically, Job is a type of the suffering Christ, and of every Christian sufferer who is a member of Christ. But Christ suffered and rose again, and so shall His members rise. The delineation of the type would be incomplete if it in no way pointed to the resurrection. The resurrection of Job to temporal prosperity does point that way, as I have said; but this text much more explicitly. The Old Testament is better understood in the Christian Church of to-day than it was of old in the Jewish Synagogue.

The lesson of the book of Job was one that the Jews were slow to learn, that while God may, and often does, punish wickedness and reward goodness in this life, often also He does not: in any case, rewards and punishments here are only partial, falling short of the merits of the case. For reward and punishment on an adequate scale we are referred to the life to come. We may observe that the threats and promises of Deuteronomy 28 are to the Jews as a nation, not as individuals. Nations, if they are to be rewarded or punished, must have their due given them in this world, where alone they exist; there are no nations in the world to come.

A final question is: Why should either happiness or misery in the future life be everlasting? Why not a continual series of probations, as Hindus think and Plato? To follow what is said to be the Jesuit practice, and answer by questioning, I ask: Where are these probations to be gone through, on earth or in the world of spirits? If on earth, that means reincarnation and transmigration of souls. That is an easy hypothesis on the Platonic view of soul, which makes it like a boatman in a boat; the boatman passes readily from one boat to another. But all modern biology sets itself against that view of soul, and all modern Catholic psychology also. A soul is only recognizable as Aristotle conceived it, and St. Thomas, and as the Council of Vienne A. D. 1312 defined it: "The intellectual, or rational soul is of itself and essentially the form of the human body". That is to say, it stands in essential

relation to the body. The difficulty then is, how it can exist away from the body. St. Thomas meets this by saying that the disembodied spirit still bears a relation of conformity to the body which it once animated, and so human souls in the world of spirits are differentiated one from another, one being conformed to this body, another to that.[6] It follows that a soul cannot change bodies. You cannot put Peter's soul into any other body than that which once was the body of Peter.

Or is the probation to be in the world of spirits? Once more St. Thomas interposes his veto. "The soul is in a changeable state so long as it is united with the body, but not after it is parted from the body. Separated from the body, the soul will no longer be apt to advance to any new end, but must rest for ever in the end attained. Thus the will of the departed soul is not changeable from good to evil, its attitude to the last end remaining constant."[7] "Man's will adheres to an object unsteadily, but an angel's fixedly and immovably".[8] The will of a disembodied soul is no longer simply human, but quasi-angelic—it may be quasi-diabolic. St. Thomas does not deny all change in the soul after departure from the body: see below what is said of purgatory: but change "to any new end", i. e. change involving a new orientation of the entire scope and aim of its being.

These are philosophical reasonings, but the matter is clenched by the ruling of the Church. For the elect: after any due purgation, not probation, that may be needed has been gone through, their souls "are and will be in heaven . . . and the vision and fruition (of God), once begun, has gone on and will go on, without any interruption or abolition, even to the last Judgment and thenceforth for ever" (Benedict XII, A. D. 1336). For the reprobate, the same infallible pontifical utterance continues: "according to the common ordinance of God, the souls of men who die in actual mortal sin go down to hell immediately after death". What Benedict defines, and we believe, is that the souls of the saints are now in heaven, and the souls of the lost now in hell—*now*, even before the Day of Judgment. That Judgment will ratify a sentence already

[6] *Contra Gentiles.*
[7] *Contra Gentiles,* iv, 95.
[8] *Summa,* 1a, q. 64, art. 2.

passed and executed upon the soul, and will further conjoin the body to the soul, for weal or woe. It is the orthodox belief of every Catholic, that heaven and hell are two final states, and that every human soul at death is immediately adjudicated to one or the other, according as it is in sanctifying grace or out of it. The *Limbo puerorum* is, technically and theologically, what Dante calls "the outer circle of hell".

Catholics hold that a soul, irrevocably adjudicated to heaven, may for a time be detained in purgatory. The looseness of modern Protestant theology would abolish hell, and have it all purgatory. The primitive Protestant, a rigid Calvinist, swept his neighbors freely into hell, and abhorred all purgatory as a popish superstition.

The souls in purgatory are not in a state of probation. They are already accepted for heaven. Nor can they merit or obtain any increase of sanctifying grace; they cannot improve the position that is to be theirs in heaven. But, in the opinion of some Catholic theologians, they can and do improve themselves, grow in virtues, and remove by degrees the manifold imperfections of character, which so commonly in this world disfigure a Christian even in the state of grace. Thus the venial moral unsightliness, which would be quite out of place in a spirit standing before the throne of the Most High, is gradually removed in purgatory. So Palmieri, S.J., *De novissimis*, pp. 65-7. Let the reader read with this idea before him the concluding pages of *The Dream of Gerontius*.

And so in the future life the problem and perplexity of present evil is solved, "scandals" are all "gathered and removed from the kingdom of God" (Matt. 13:41). Then we "enter into the sanctuary of God, and consider the last end of sinners" (Ps. 71:17); "and the Lord alone shall be exalted in that day" (Isai. 2:11), and "every eye shall see him" (Apoc. 1:7), every human soul ever created.

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THE SPIRITUALITY OF PLAIN SONG.

PLAIN SONG, or, as it is sometimes called, Gregorian Chant or Plain Chant, is preëminently Church Music in its highest, noblest and purest form. It is the music of the early Church, almost from the time when the Christians, free from the fear of persecution, came forth from the Catacombs and developed the beautiful ceremonial worship that is now our heritage. It is the music which St. Ambrose reduced to a system, by which the Liturgy and Plain Chant became wedded, so that to-day no music so aptly corresponds to the spirit of the words of the Liturgy. It is the music which was further developed by St. Gregory the Great, and proclaimed by him to be the only official music of the Catholic Church, a music which from his time has borne his name. It is the music which has come down to us through the ages, as old as the Church itself, as unchanging as her doctrine, as noble, as beautiful and as sacred as the words of Divine Truth which it accompanies.

It is customary on the field of battle for soldiers to sing as they advance to attack the foe. It gives them courage and makes them brave the dangers which they are about to meet. The act of singing on the part of the soldier, combined with the singing of those around him, makes another man of him, so that he counts as nothing a danger before which he would otherwise tremble. Plain Song is the music of the Church militant on the field of battle of this world. It is the music which the Church uses in her warfare against the powers of darkness. It not only inspires courage in this warfare, but it also instills peace, humility, penitence, and love in the soul. It is at the same time a weapon and an inspiration in spiritual warfare, and a support and comfort amidst the weariness of the pilgrimage here upon earth. Conforming strictly to the words of the Liturgy, Plain Chant is joyful with the Church in her gladness, is sorrowful when she mourns, and is glorious when she exults. Some of the Chant breathes the spirit of intense sorrow, but we know that this sorrow foretells the joy that the soul will feel when it is lifted up to the very summit of the purest aspirations. It sets the soul astir with the sense of immortality. It fires the heart with an intense love for

Divine Truth. It impresses upon the intellect the sanctity and goodness of a holy life. It ever keeps before the mind the reward of a life well spent, a reward characterized in the words of St. Paul: "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him."

Since Plain Song is the music of the Liturgy, it follows that it should have the honored place among the different styles of music in our services. It is not a question here of comparison between Plain Chant melodies and later developments of music, such as polyphony and the more ornate forms. It is a question of fitness and fitness alone. The Greek temples may be greater and more ornate examples of architecture than St. Patrick's Cathedral, New York City, or Westminster Cathedral, London, or Notre Dame, Paris; but no one will deny that the latter are more fitting and more ideally beautiful as expressions of Christian thought and feeling. No one would prefer the former to the latter, when he considers the fitness of things. So it is with the art of music. Even if we admit the contention (and we do not) that the later developments of music are more perfect than Plain Song, yet the melodies of the latter are better suited to the texts for which they were composed, and which they perfect and complete, by supplying a meaning which is otherwise too deep for the spoken word to express. Plain Song comes to the aid of the insufficiency of human speech, supplying a melodious expression to the words of the Liturgy, which are indefinable except in the sublime music which calls them forth. It is wrong then to regard the later developments of music as therefore superior to Plain Song, for here we lack a standard of comparison.

Plain Song, of all forms of music, possesses divine inspiration in an eminent degree. The great masters in the art of music down the ages have all voiced their admiration for this grand old institution of Mother Church. Mozart would have given all of his finest creations for the honor of having composed a simple Preface of the Mass.. Palestrina, the great polyphonist of the sixteenth century, used none but the Plain Chant melodies in his great work. Its tone system, its character, its spirit are all derived from the solemn Chant of the Church. Richard Wagner borrowed the underlying ideas of

some of his most wonderful passages from the ancient Catholic Chants. Ambrose, the great musical historian, calls Plain Song "the only undisputed style of church music". Halévy, a celebrated French composer, wonders how Catholics can admit the poverty of modern music into their churches, when they themselves possess the most beautiful religious melodies that exist on earth. If Catholics would know the treasure we have in Plain Song, we would insist on the restoration of this "supreme model" in the services of our Church.

The solemnity and sanctity of Plain Song above all other considerations makes it most appropriate to accompany the Liturgy. When we consider the sanctity of our churches, and the sublimity of the Divine Offices that are celebrated therein, should we not hesitate to introduce worldly music into these sacred precincts? Everything about the church and especially in the sanctuary, speaks to us of the infinitely Holy God dwelling there, and of the entire absence of things earthly. Yet there is one discordant note in all the harmony of sanctity which the atmosphere of our churches possesses, and that discordant note is the worldly music that offends the ears of pious worshippers and desecrates the holy place. If all else in the church should breathe the spirit of holiness, should not the music particularly contribute to this sublime end? To make this atmosphere of sanctity which characterizes our churches, still more impressive, music in its regal form, in its most sublime expression, namely Plain Song, should find its true and only home there. There is no other reason for its existence, but to give a more adequate expression to the Church's praise of the Infinite God.

Real church music must be pure, dignified and lofty, earnest, of manly piety, powerful and majestic. It should be of a character to lead to reverential recollection and hearty prayer. All these conditions Plain Song fulfills in an eminent degree. It is the only musical system capable of realizing so lofty an ideal. Although the work of Palestrina was a noble one, it is not the original song of the Church. It made its appearance only in the sixteenth century, and was based entirely on the melodies of Plain Song, which had flourished as the only appropriate church music centuries before. In Plain Song, the Church finds a powerful help in the great work which her

Divine Founder intrusted to her, namely, her mission of leading men to Him, who is Infinite Beauty and Holiness. "The theme of this song is the vastest that may be; it unites in one harmonious chorus the celebration of God's most mighty works, and the yearnings and hopes of the human soul, blending both in a sweet hymn of adoration and thanksgiving."

One of the greatest authorities in the world to-day on the literature of Plain Song makes use of these most significant words: "It is acknowledged that Plain Song, by its origin as much as by its character, belongs to ancient art, and consequently that it is the fruit of a civilization complete in itself, though differing from ours. We enjoy the literary products of this civilization as they have come down to us, and why should we not likewise enjoy its music as it is? We repeat the text as it has been handed down to us from of old, without any alteration; and why should we not repeat the melodies which accompanied that text with the same fidelity? These melodies are masterpieces, and that which has the stamp of genius cannot be touched with impunity." Moreover, Pope Pius X of happy memory has urged upon the Catholic world the restoration of the ancient chant to its proper place in the services of the Church, in the appealing words of his Motu Proprio on Church Music, words that should be hearkened to by all lovers of true art: "Plain Chant is the chant proper to the Roman Church, the only chant which she has inherited from the ancient Fathers, which she has jealously guarded for centuries in her liturgical codices, which she directly proposes to the faithful as her own, which she prescribes exclusively for some parts of the Liturgy, and which the most recent studies have so happily restored to their integrity and purity."

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ORIENTAL ORIGIN OF THE SIGN AND THE CULTUS OF THE CROSS.

THE cult of the cross is as old as Christianity itself. We all remember how the apologists of the first centuries of the Church had to explain that the early Christians were not turning it into an idolatrous veneration. For the pagans accused the Christians of adoring in their secret meetings the

head of an ass, thus having a deity not recognized in the official list of the gods.

These absurd accusations show conclusively that there was no cross, *a fortiori* no crucifix, used by the first Christians in an external way; hence the obscure guesswork of their accusers. The chief way in which the first Christians honored Christ crucified was by signing themselves with the form of the Cross. This they did at the beginning and end even of their least important actions, for example, before taking a seat, a drink of water, and so forth. They loved to pray with their arms extended in the form of a cross, whilst their faces were turned toward the East.

The first way of making the sign of the cross was to place the fingers on the forehead and also at times on the mouth and breast, similar to the way in which the celebrant crosses himself before reading the Gospel in the Latin Mass. This is the only method that is spoken of by the Fathers of the Church. The way of making the sign of the cross by putting the hand to the forehead, then to the breast, then from shoulder to shoulder, dates, most probably, from the eight century. The monks introduced it into the liturgy, whence it spread to the laity.[1] At that time the sign was made in the following manner: the first three fingers of the hand were held together, the other two being folded back upon the palm. Then the three fingers were put to the forehead, then to the breast, then to the right and last to the left shoulder. This method remained for a long time the accepted one throughout the universal Church. The Greek Church never changed it. In the Latin Church, however, it was changed to the present form. Pope Innocent III, speaking of this change, says: "Signum crucis tribus digitis exprimendum est, ita ut a superiori descendat ad inferius et a dextera transeat ad sinistram. Quidam tamen signum crucis a sinistra producunt in dexteram."[2]

When a Greek priest is blessing with the sign of the cross, he holds the thumb of his right hand crossed over the fourth finger, the two others being open. The priests's fingers are so held as to indicate the initials IXΣ of these three words

[1] Pellicia, *Polit. Eccles.*, Vol. IV, p. 191.

[2] *De Mysteriis Missae*, Cap. XLV; quoted by Allatius, *De Ecclesiae Occidentalis et Orientalis Perpetua Consensione*, Col. 7360.

"Ἰησοῦς χριστὸς Σωτήρ". During the famous controversy which took place in Russia in the seventeenth century, between the Patriarch Nikon and his antagonists, known as Raskolniki (dissident) and Staroviers (old believers), much stress was laid on the proper way of holding the fingers to make the sign of the cross. It drifted into absurd hyperformalism.

The Jacobites and Monophysite Copts make the Sign of the Cross with one finger only, because (a) God had commanded the Priests of the Old Law to sprinkle the ark of the Covenant with one finger and not with two; (b) because our Lord says in the Gospel: "Si ego ejicio per digitum Dei," etc. and not "per digitos Dei"; (c) to show Christ's one nature, as they believe it, separating themselves by this exterior sign from those who believe in two natures; (d) because St. Mark the Evangelist taught then, so they say, to do it in that way.[3]

The Nestorian Syrians make the sign of the cross by putting their fingers to their mouth and saying, "In the name"; then to their forehead, saying, "of the Father"; to their breast at "and of the Son"; to the right shoulder at "and of the Holy"; and to the left shoulder at "Ghost"; thus reversing the Western method.[4]

The Gregorian (non-Catholic) Armenians make the sign of the cross as the Latins, but with three fingers only and at the end touch their breast with these three fingers.

The question arises: How did the change take place during the eighth century? The following explanation is generally given. The faithful, seeing the priest blessing them in the Greek style, imitated him and, as a consequence, blessed themselves in the Latin way. A child, looking at his teacher making the sign of the cross, will, very often, by imitating him too closely, make a Greek sign of the cross. Hence the modification legalized by Pope Innocent III in the eighth century.

It may be safely asserted that only after the edict of Milan, A. D. 312, was the cross used as the permanent sign of our Redemption. De Rossi positively states that no monogram of Christ, discovered in the Catacombs or other places, can be traced to a period anterior to the year 312. Even after that

[3] Vansleb, *Hist. de l'Église d'Alexandrie*, p. 46.

[4] A. J. MacLean and W. H. Browne, *The Catholicos of the East and his People;* London, 1892, p. 236.

epoch-making year, the Church, then free and triumphant, contented herself with having a simple monogram of Christ: the Greek letter *chi* vertically crossed by a *rho*, and horizontally sometimes, by an *iota*. This monogram became popular and underwent successive modifications which did away with its superfluous lines, and toward the fifth century a bare cross appeared. To this bare cross were soon added ornaments and symbols. Most frequently a lamb is seen lying at the foot of the cross, carrying a secondary cross on its shoulder. Many of our copes have that emblem embodied in the hood. From the foot of the cross the lamb was transferred to the middle, and later on was replaced by the image of Christ himself. This change became permanent after the Council of Quinisexta ordered that preference be given to historical images rather than to emblems.

The oldest crucifix mentioned as an object of public worship is the one venerated in the Church of Narbonne in Southern France, as early as the sixth century.[5]

Great indeed was the triumph of the cross, when, after the edict of Milan, the Christians, now free, could give way to their love and reverence for the sacred symbol. What used to be, as the Fathers said, an object of ignominy, then shone on the crowns of kings. The cross or Christ's monogram could be seen everywhere; on the altars, on the public roads and squares, on the walls and the doors of houses, on gold and silver vases, and on jewels. Fragments of the true Cross were worn in gold medallions.[6] Emperor Valentinian III[7] enacted a law forbidding the engraving of the cross on the pavements, that this august symbol of our salvation might not be trodden under foot. This prohibition was repeated by the Council of Trullo.[8]

The feast of the Exaltation of the Holy Cross was established in Jerusalem on 14 September, 335. According to Morcelli[9] the same feast was celebrated at Constantinople the following year. Among historians, Socrate, Sozomene, Theo-

[5] Martigny, *Dictionnaire des Antiquités Chrétiennes*, "Croix", Monogramme.
[6] Saint John Chrysostom, Migne, P. G., XLVIII, col. 826.
[7] Cod. Justin. L. I, tit. 7.
[8] Can. 73.
[9] *Calendarium Ecclesiae Constantinopolitanae*, Vol. I, p. 145.

doretus and Theophanes [10] mention the dividing of the Sacred Wood of the Cross in two parts. One of them enclosed in a large silver case was left in Jerusalem; the other was carried to Constantinople. Here the Exaltation of the Cross became soon one of the principal feasts of the year, and came to be regarded as one of the national feasts of the empire.

After Jerusalem had been captured by the Arabs in 633 the Emperor Heraclius had the fraction of the Cross in that city taken to Constantinople. So Byzantium, as the possessor of the greatest part of the Cross, did all in its power to popularize the devotion to the precious relic.

The liturgical books of the Byzantines are amazingly rich as far as the hymnography of the Cross goes. Their "proprium de Tempore" has more than a thousand *troparia* in its honor. Let us remember that for the Greek the cross is not only the symbol of our Redemption; it is also the National emblem, the sure token of victory given by God Himself to Constantine at the beginning of his reign and therefore of the Byzantine monarchy. So there always will be a royal and national tone in all the feasts of the cross.

Nevertheless, the feast of the Exaltation in the Orient is a day of fasting in honor and commemoration of the Passion of our Lord.

Of course, the Orient had the relic of the Cross venerated only on Good Friday, but when in the seventh and the eighth century it spread to the Latin church, the whole ceremony died out, so to say, in the Byzantine Church and was only restored in 1864 by the then Orthodox Patriarch of Constantinople, Sophronius. Our "Aghios, O Theos," etc. during the advance to the Cross on Good Friday proves the Oriental origin of that ceremony. The feast of the Finding of the Holy Cross, 3 May, is kept only by the Latin Church; it was never known in the Orient. It was established when the news that the portion of the Holy Cross preserved in Jerusalem and taken by the Persians had been recovered by the Emperor Heraclius and brought back 3 May, 628. The Celtic Bobbio Missal and Silos Lectionary brought it into general recognition in the West.

[10] Migne, P. G., "Socrate", Vol. LXVII, col. 120; "Sozomene", Vol. LXVII, col. 933; "Theodoretus", Vol. LXXXII, col. 960; "Theophanes", Vol. CVIII, col. 112.

Devotion to the Cross and to the Blessed Virgin is dear to Oriental piety. The canons of the Blessed Virgin are just as numerous in Greek hymnography as those of the Cross. Twice each week these canons are put side by side, and public prayers are replete with numerous troparia in honor of the Mother of God, called Theotokia.

On Wednesday and Friday a good many of these troparia are used to honor simultaneously the cross and the Blessed Virgin and are therefore called Stavrotheotokia; these are generally some pious reflections supposedly uttered by the Blessed Virgin at the foot of the Cross.

Here is a specimen of them: "O strange marvel! O terrible Mystery! How is it that the one Immortal by nature is hanging on the gibbet? How does he taste death? How is the Innocent condemned? Hide thy light, sun, and shiver, said the sorrowing Blessed Virgin, seeing the crime while she was looking at Christ her Son hanging on the Cross."

PAUL J. SANDALGI.

Baltimore, Maryland.

Analecta.

RECENT PONTIFICAL APPOINTMENTS.

8 May, 1920: The Most Rev. George William Mundelein, Archbishop of Chicago, made Assistant at the Pontifical Throne.

28 May: Monsignors Christopher T. McGrath and Michael T. McManus, of the Archdiocese of Boston, made Domestic Prelates of the Pope.

29 May: Mr. Patrick Walsh, of the Diocese of Lincoln, made Knight of the Order of St. Sylvester, Pope.

30 May: Monsignors L. Anselm Déziel, David Gosselin, Ermenegild Bouffard, and J. Clovis Arsenault, of the Archdiocese of Quebec, made Domestic Prelates of the Pope.

Monsignor Michael J. Quinn, of the Archdiocese of Armagh, made Domestic Prelate of the Pope.

Monsignor William Joseph McColl, of the Diocese of Peterborough, made Domestic Prelate of the Pope.

Mr. Humphrey Sullivan, of the Archdiocese of Boston, made Knight of the Order of St. Gregory the Great (civilian class).

31 May: Messrs. Arthur Paquet, Peter Beaule and Louis Edmond, of the Archdiocese of Quebec, made Knights of the Order of St. Gregory the Great (civilian class).

5 June: Monsignors John J. Walsh and John M. O'Flaherty, of the Diocese of St. John, New Brunswick, made Domestic Prelates of the Pope.

8 June: Monsignors Dominic J. Casey and Edward H. Murray, of the Diocese of Peterborough, made Protonotaries Apostolic *ad instar participantium.*

Mr. Edward Hines of the Archdiocese of Chicago, made Commander (*con Placca*) of the Order of St. Gregory the Great (civilian class).

Mr. Denis F. Kelly, of the Archdiocese of Chicago, made Knight of the Order of St. Gregory the Great (civilian class).

11 June: Monsignor Emanuel Bans, of the Archdiocese of Westminster, made Domestic Prelate of the Pope.

14 June: The Most Rev. Patrick Joseph O'Connor, Bishop of Armidale, made Assistant at the Pontifical Throne.

18 June: Monsignor John J. Duan, of the Archdiocese of Cashel, made Domestic Prelate of the Pope.

Messrs. Alfred Danis and Filia Bleau, of the Archdiocese of Montreal, made Knights of the Order of St. Gregory the Great (military class).

20 June: Monsignor Roger O'Hara, of the Diocese of Achonry, made Domestic Prelate of the Pope.

22 June: Mr. James W. Conway, of the Diocese of Savannah, made Knight of the Order of St. Gregory the Great (civilian class).

30 June: Monsignor Michael O'Donnell, of the Diocese of Limerick, made Domestic Prelate of the Pope.

Studies and Conferences.

SPECIAL PRIVILEGES FOR PRIEST MEMBERS OF HOLY NAME SOCIETY.

The Bishop of Duluth, Mgr. John T. McNicholas, D.D., publishes in his *Folia Dioecesana* the following documents, which we reproduce here with a summary in English and the Bishop's comments.

SECRETARIA
S. CONGREGATIONIS NEGOTIIS ECCLESIASTICIS EXTRAORDINARIIS PRAEPOSITAE

N. B. 7252

Beatissime Pater,

Nonaginta duo Episcopi Statuum Foederatorum Americae Septentrionalis, in Universitate Catholica Washingtonopoli die 25, a septembris an. 1919 coadunati, unanimiter petierunt ab infrascripto Cardinali Archiepiscopo Baltimorensi ut Sanctam Sedem supplicaret ad haec benigne assequenda:

I. ut, inter Societates seu Confraternitates a sanctissimo Jesu Nomine, quae penes eosdem Status tam late vigent ac florent, eas Beatissimus Pater tanquam validas declarare dignetur quae forte, quovis ex defectu, hucusque invalide erectae sint; ideoque iisdem prorsus privilegiis, indulgentiis, gratiis spiritualibus atque ceterae iure constitutae Societates frui valeant;

II. ut, non obstante dispositione Canonis 711, p. 1, praefatae Societates apud Status eosdem in omni parochiali ecclesia, nec non in oratoriis publicis vel semipublicis gymnasiorum et collegiorum pueris instituendis, legitime erigi possint, approbante tamen Episcopo, etiam in locis ubi Fratres Praedicatores ecclesias habent;

III. ut eadem Sanctitas Sua omnes et singulos sacerdotes, qui nomen memoratis Societatibus dederint vel daturi sint, aliquot, pro lubitu Ipsius, spiritualibus privilegiis vel facultatibus insignire seu instruere benignissime dignetur.

Et Deus etc.

(Signati) J. CARD. GIBBONS,
Archiep. Baltimorensis.

JOANNES MCNICHOLAS,
Episcopus Duluthensis, a secretis.

EX AUDIENTIA SSMI
die 8a Junii an. 1920

SSmus Dominus Noster Benedictus Divina Providentia Papa XV, referente me infrascripto S. Congregationis Negotiis Ecclesiasticis

Extraordinariis praepositae Secretario, attentis amplissimis Episcoporum votis et suffragiis, nec non quam luculentissimis undique testimoniis de Societatum seu Confraternitatum a SSmo Jesu Nomine mira utilitate ad spiritualem Xstifidelium vitam summopere ex Poenitentiae ac Eucharistiae sacramentis reficiendam alendamque, allatis precibus ita benigne rescribi iussit, nempe:

Ad I et II: pro grata, iuxta preces;

Ad II: praelaudati sacerdotes spiritualibus privilegiis seu facultatibus praediti sint quae sequuntur;

(a) fruendi quater in hebdomada Indulto altaris privilegiati personalis, vita ipsorum durante, dummodo huiusmodi Indultum pro alia die non obtinuerint;

(b) Apostolicam Benedictionem cum Indulgentia plenaria, applicabili quoque per modum suffragii animabus in Purgatorio detentis, impertiendi Xstifidelibus qui spiritualibus Exercitiis seu sacris Missionibus, ab iisdem sacerdotibus, de consensu Ordinarii, peragendis, ultra medietatem interfuerint, et Benedictioni cum Cruce in fine postremae concionis ab ipsis sacerdotibus dandae vere poenitentes, confessi et sacra Communione refecti adstiterint;

(c) benedicendi coronas Beatae Mariae Virginis cum applicatione Indulgentiarum quae a Crucigeris in Belgio, Apostolica facultate, concedi solent;

(d) benedicendi, unico Crucis signo, coronas, rosaria, cruces, crucifixos, parvas statuas, numismata, eisque applicandi Indulgentias a S. Sede concessas.

Contrariis quibuslibet, etiam speciali vel specialissima mentione dignis, minime obfuturis.

Datum Romae, e Secretaria eiusdem S. Congregationis, die, mense et anno ut supra.

(Gratis omnino.)

+ B. CERRETTI,
Archiep. Corinthien., Secretarius.

SUMMARY OF THE CONCESSIONS IN THE FOREGOING RESCRIPT.

1. A "Sanatio" is granted to all Holy Name Societies of the United States—that is, all societies which were for any reason invalidly established, are now declared by Pontifical authority to enjoy all the privileges, indulgences and spiritual favors of Holy Name Societies established according to law.

2. Can. 711, § 1 of the new Code restricts the establishment of Societies and Confraternities such as the Holy Name even in larger cities. Pope Benedict XV has removed this restriction of the Code for the United States, even in cities where

there are Dominican Fathers, so that the Holy Name Society may now be established, with the approval of the bishop of the diocese, in every parochial church, every public and semi-public chapel of schools and colleges for boys and men.

3. Priests who wish the Holy Name Society established in their parishes should, however, still apply for the Roman diplomas. These can be secured from the Bureau of the Holy Name Society, 871 Lexington Avenue, New York City.

4. Priests who are members of the Holy Name Society now enjoy for the celebration of Mass a privileged altar four times a week, provided a similar Indult for another day has not been obtained.

5. It is to be noted that a priest need be only a member of the Holy Name Society. It is not necessary that he be a director. A priest becomes a member of the Holy Name Society by having his name inscribed in the Holy Name Register of any church or chapel where the Society is canonically established. No special prayers are prescribed for members.

6. Priests who are members of the Holy Name Society can, with the approval of the Ordinary, impart the Apostolic Blessing with plenary indulgence whenever they preach missions or conduct retreats. These indulgences can be gained by the faithful attending these missions or retreats on the conditions of approaching the Sacraments and being present at half the exercises.

7. Priests who are members of the Holy Name Society can impart the Crozier indulgences to beads.

8. Priests, members of the Holy Name Society, can give the Pope's Blessing to beads, rosaries, crosses, crucifixes, small statues, and medals, applying to them the indulgences which the Holy Father is accustomed to apply.

COMMENT.

These extraordinary concessions are made according to the general principles and spirit of the Church. Bishops of the United States are no longer able, as formerly, to communicate the extraordinary faculties they had to priests to bless religious articles. The Church is most generous, however, in granting such privileges and faculties, provided priests are willing to undertake in promoting good works among the faithful

something more then the ordinary duties required of every Christian. The Church is always solicitous to stimulate piety. It is for this reason that the Church grants special favors, privileges and indulgences to priests who belong to confraternities and pious societies which bring the faithful to the Sacraments more frequently and which encourage the laity and give them moral support through example for the devout Christian life. The present Holy Father, Benedict XV, is thoroughly conversant with the fine religious character and spirit of the Holy Name Society in the United States. He knows how it supplies in perfect proportion the moral courage which many men seem to need to approach regularly the Sacraments. He knows the sacrifices of priests in hearing the extraordinary number of men's confessions on the second Sunday of each month. The Holy Father appreciates the apostolic spirit of the American priests in preaching tridua, retreats and missions to Holy Name men. It is therefore not a matter of surprise that such extraordinary concessions have been granted to the priests of the United States who are interested in and work for the extension of the Holy Name Society. The grant must be all the more appreciated since no specified faculties or privileges were requested in the petition, but rather all was left to the munificence of His Holiness. No one could be more familiar with the Holy Name Society and no one was ever more anxious to encourage it than His Excellency, formerly of the Apostolic Delegation, Washington, D. C., Monsignor Cerretti, Archbishop of Corinth, Secretary of the Sacred Congregation of Extraordinary Affairs, through whom the present rescript was obtained.

DEVOTIONS OF PARTICULAR RELIGIOUS ORDERS.

To the Editor, THE ECCLESIASTICAL REVIEW.

May I use some of the valuable space of the REVIEW to make an observation about a phase of the devotional life of the Church that has for many years interested me in a very special way?

There are among our approved devotions, certain ones that are often spoken of as the devotions of particular religious orders. It is understood, for instance, that membership in certain confraternities, such as the Sacred Heart League, the

Holy Name Society, the Scapular Society, and others, is obtained not from one's local bishop or parish priest, but rather through them, though not necessarily so, from the Society of Jesus, the Dominicans, the Carmelites, etc. Of course, we are all familiar with restrictions that are placed upon the erection of the Stations of the Cross, in favor of the Franciscan Order. Without going further into the number and character of these devotions that are limited in their issuance and promulgation to certain religious orders, it has always seemed to me that such restrictions savor of the copyright, or proprietary privilege which we are accustomed to in the literary or the business world.

The writer recalls an incident in this connexion which occurred some twenty-odd years ago and which made a strange impression on him at the time. He was a member of a certain devotional league which required of its members the saying of a particular prayer each day. This particular prayer was suddenly reconstructed in part and the members so notified. The new prayerful offering lacked one special devotional reference which was proper to the original. The writer made some inquiries on his own account and learned informally that the original prayer had to be changed because it infringed in some way upon the devotional rights or privileges of another society or order. Many may recall the incident.

Now, if in the course of the Church's life some pious souls have felt the call to particular religious practices (outside of the essentials) which have meant much to themselves and which, they feel, would be very helpful to others, why should the adoption of these devotions by any one of the faithful be contingent upon membership in a particular organization within the Catholic Church? One would imagine that membership in the Church ought to be the only prerequisite for sharing in all the spiritual advantages. One would imagine that the last thing a good, pious, generous Christian soul would think of, or those who represent him would think of, would be to limit the good a devout practice has done him or them to a certain number who submit to enrollment or initiation in a given confraternity or society.

Supposing the proper dispositions in a given member of the Church, is he not a fit subject for any and all pious practices

and the benefits that accrue therefrom, without the further obligation of definite alliance with some particular group within the Church?

There is an honored tradition and practice in the medical profession which requires every member of the profession who may discover any medicine or method that lessens human suffering or prolongs human life, to place whatever has been discovered at the disposal of the whole medical profession, and through them at the disposal of all mankind. There is something very noble, very generous about this splendid practice of the medical profession, and it does seem that those upon whom the Lord has bestowed the very particular favor of knowing some very effective method of gaining spiritual comfort and of following better the laws of God, whether they be members of religious orders or just pious individuals, should generously disclose this method or practice to the faithful and let them reap the joy and advantage of it to the very limit of their soul's capacity without stint and without enrollment, except among the loyal followers of our Divine Lord, within the Church.

In this whole matter, of course, there is no question of the right of the Church herself to guide the faithful after such manner as she may, in her wisdom, decide; but why curtail the joy and blessing of a pious practice and limit its spread by anything less than a prescription of the Universal Church?

AMICUS DEVOTIONUM.

Comment. In speaking of approved devotions in the Church as the devotions of particular orders it may perhaps be necessary to make a distinction which the popular conception does not always indicate. Whilst the devotions sanctioned by the Church and authorized by adoption into the liturgy are the common property of all the faithful, the spirit that kindles and propagates the different devotions largely depends upon the separate sources within the Church from which these devotions originate. Whilst they irrigate, so to speak, the entire Church, and flow into and mingle with its currents from other sources, their distinctly stimulating and animating quality, in the devotional life of the Church, is due to local or individual energy in which they have had their beginning. They are like mineral

springs, benefiting all, but they are not the common streams. Moreover the different devotions are typical expressions of the spirit and mission attaching to particular religious institutes in the Church. It belongs to such institutes to keep them alive, to safeguard them from being misinterpreted or becoming mechanical. Just as the Church by her formal approbation commissions special orders to propagate certain works of charity, so she permits them to control the practices and the spiritual treasures connected with or arising from these. There is at times danger of several controlling bodies entangling their guiding lines, and causing confusion and disorder. Probably the instance to which our Reverend correspondent alludes is that of the Living Rosary—a method equally adopted to foster devotion to the Sacred Heart, and also to Our Blessed Lady. No harm could come from both practices, but since the Confraternities or individuals devoted to the exercise of either one or the other, might easily misunderstand the value of the indulgenced treasures attached to each in turn, it seemed prudent not to have them duplicated. It is the supervision of the Church which prevents confusion in such matters. For the rest, the apparent control and direction of a devotion by any particular order does not imply any separatist spirit, any more than the divisions of a united army, into infantry, cavalry, artillery, with their different companies, uniforms, ensigns, and rights of control, indicate separate aims in the defence of patriotic interests.

CLERICAL AID FUNDS AND SOCIETIES.

To the Editor, THE ECCLESIASTICAL REVIEW.

I read with great interest the exhaustive article by Father Conroy in the May number of the REVIEW. Summarized, his article might be stated as follows:

1. He finds, upon investigation, an unsatisfactory and chaotic condition in general pertaining to diocesan Clerical Relief Societies.

2. He goes on to prove the necessity of these societies.

3. He has not found (excepting some of the diocesan relief societies) an insurance company which issues a policy suited to the needs of the priest; since, either the terms of policy do

not measure up to the requirements of a priest, or the premium is too high.

4. He gives us a synopsis of the history of the Fort Wayne Diocesan Relief Society, and a description of its *modus operandi.*

With the exception of number three, I heartily endorse the article, and have heard many favorable comments on it from brother priests.

I except number three for this reason. A little over a year ago I personally organized the Clergy Casualty Company of America. Like Father Conroy and a host of other priests, I had tried many a year to find a company exactly suited to the needs of a priest. Then, after studying the insurance business from an opportune vantage point for a number of years, I launched forth. I readily found the material to form a company and we complied with all the legal requirements of the State, which, by the way, entailed much work. We are incorporated under the Laws of the State of Nebraska and receive our insurance permit annually after the satisfactory examination of our books. Thus we are under State control, a feature which adds safety and permanence to our Company. We now issue a policy, a synopsis of which might be given as follows.

$2500.00 for accidental death.
$1000.00 for loss of both eyes or both hands, and corresponding amounts for loss of one eye, hand, or limb.
$25.00 per *week* for 52 weeks for total disability through sickness or accident.
$10.00 per week for partial disability.
$25.00 per month for life for permanent disability.
$20.00 per month for life after age 70, as an old-age disability pension.

The cost for these benefits is an annual payment of $2 for membership fee and $24.00 dues. Membership is restricted to theological students and members of the clergy. No medical examination is required, but a plain statement on the application blank that the applicant is in normal good health. Persons between the ages of 21 and 65—and in exceptional cases over 65—are accepted. The Company has had marvel-

ous success from the beginning, and at the present time we have members in every state in the Union except one, also in Canada, Newfoundland, Alaska, and Bermuda.

Some may think that the permanent disability clause which allows $25.00 per month, and the old-age pension of $20.00 per month, are not adequate for the needs of a priest. To this I answer, that as a general rule even in these cases the priest is physically capable of saying Mass, and that with our pension and his stipends he will be able to take care of himself, without depending on charity.

In connexion with this line of thought, I wish to venture the opinion, purely personal however, that the priest has the right *ex justitia* to take the sum for his disability insurance from the parish funds. Especially is this so where no diocesan fund exists, or where it is not dependable. I may stand alone in this opinion, but would like to "be shown".

A number of the bishops of the country have already incorporated all the priests of their diocese in this organization, thus avoiding the necessity of worry for providing personally for sick or disabled priests. Moreover, in this manner a priest feels secure, knows that he has the right to call on the Company for his weekly check, if he be disabled, even though he personally may not need the money. He is thus saved the humiliation of dependence on mere charity which is repugnant to the ordinary sense.

The board of directors consists of five priests, a physician, an attorney, a banker, and a capitalist. Our Most Reverend Archbishop has given his hearty approval and coöperation, and is Honorary President of the Company.

Any further information any brother priest may want can be had by corresponding with the founder and Secretary of the Company.

(Very Rev.) JULIUS J. HETTWER.

Omaha, Nebraska.

BEQUESTS FOR MASSES IN CALIFORNIA LAW COURTS.

To the Editor, THE ECCLESIASTICAL REVIEW.

The writer of the article, in the June number, on "The Validity of Bequests for Masses", quoting "In re Lennon, 152 Cal. 327", is under a misapprehension. Let me quote

the syllabus of that case: "In this state (California) a bequest to a bishop of a church of a sum of money to be expended in the celebration of masses for the benefit of the testator's soul is not prohibited by statute, is not in its nature for a superstitious use, and is not for a charitable use within the inhibition of section 1313 of the Civil Code, and is valid although the amount should exceed one third of the value of the testator's estate."

Section 1313 of the California Civil Code disposes that nothing shall be bequeathed to any charitable society or corporation, or in trust for charitable uses, except the will be duly executed thirty days before the testator's death, and provided that such bequests *in toto* shall not exceed one-third of the estate. "In re Lennon" takes bequests for Masses out of section 1313 and therefore makes it legal to devise even the whole of the estate for Masses: they are considered simply as personal bequests for a legal purpose subject to no statutory limitations.

Possibly a bequest for Masses *tout court*, without mention of the person to whom the duty falls of saying the Masses or of seeing to it that the Masses be said, might be illegal in California, but "In re Lennon" does not cover this point, as in that instance the money was left to the Bishop of Los Angeles, and I have been unable to find any such case. Generally speaking, a testator will indicate the priest or bishop who is to attend to the saying of the Masses.

However, "In re Lennon" has been superseded to a certain extent in this jurisdiction by a very recent decision: Estate of Hamilton 59 Cal. Dec. 29 (Dec. 29, 1919). Here the old doctrine that bequests for Masses to certain individual priests are not within Section 1313, but mere gifts for a legal purpose, has been upheld; though a distinction has been introduced when a bequest is made to a bishop with the request that Masses be said according to the intention of the testator in certain specified churches. The Court, in a long reasoned opinion, tries to show that in the latter case there is no personal bequest because it is assumed that the bishop himself will not say the Masses, but is supposed to see to it that the Masses are said in those specified churches. The Court argues that what the testator did was to create a precatory trust with the bishop as trustee

and with the duty of disposing of the money according to the testator's wishes (namely, for Masses in the churches named by him). Now, if a trust is thus created and it is a private trust, the bequest would be invalid, as there is no living beneficiary. This point is not decided, however, because the Court hastens to state that bequests for Masses are to be considered as charitable trusts, "according to the overwhelming weight of authority."

Here the Court, without directly overruling "In re Lennon", takes a different stand: in that case it was decided that bequests for Masses are not charitable trusts, but the Court now holds that the evidence furnished in "Estate of Hamilton" (by the Chancellor of the Diocese of Los Angeles), bearing as it does on a matter of fact—whether the Mass has a public purpose or not—leads to the conclusion that a trust for Masses is for a charitable use: meaning a public benefit.

No such testimony—on the public character of the spiritual benefit of Masses—was offered "In re Lennon". But now the Court gathers from the testimony of the Chancellor of the Diocese of Los Angeles that "the Mass is an act of worship . . . which spiritually benefits all who participate in it and all who are willing to accept the sacrifice and atonement offered by it, that is, the faithful of the Church".

This does not wholly exhaust the spiritual benefits of the Mass as, according to Catholic theology, even heretics and infidels participate in it, in some manner; and evidently the testimony of the Chancellor is quoted in the opinion as far as it was necessary to the conclusions of the Court. The Court decides, therefore, that "a bequest of the residue of an estate to a Roman Catholic Archbishop with the *request* that Masses be offered for the repose of the soul of a testator and the souls of certain named relatives of the testator in certain named churches is a bequest in trust for the saying of Masses, and not a bequest to the Archbishop individually, since it was contemplated that the Masses would be offered by the priests of the respective Churches, and not by the Archbishop personally."

This being the case, the bequest in "Estate of Hamilton" is within Section 1313 of the Cal. Civil Code, and to cover it goes only the residue of a third of the estate after other clearly indicated charitable devises have been taken care of.

The opinion in "Estate of Hamilton" is very deferential to the Catholic Church and clergy and, upon the whole, fair enough from a legal standpoint; it has been severely criticized, however, as introducing a rather unsatisfactory distinction between bequests to individual clergymen for the saying of Masses and bequests to clergymen for Masses which they possibly might not say but which they are bound anyway to have said. As a matter of fact a testator does not expect that a priest, even when individually mentioned as a legatee of money for Masses, will say all of them himself: nor is he bound in conscience to do so. He is always practically a trustee.

There are reasons, then, to criticize the distinction in "Estate of Hamilton". The Court apparently was trying to conciliate respect for the religious convictions, and the dispositive intention, of the testator with a consideration of public policy—from a merely lay standpoint—that not an excessive part of the estate be distracted from the heir—and from the inheritance tax. In practice, if the requirements of the law are understood, there is no difficulty in California for a testator to leave all the money he wants for Masses.

ALBERT R. BANDINI.

Stockton, California.

TRANSFERRING THE "MISSA PRO POPULO".

Qu. According to the decree of Urban VIII, 13 September, 1642, parish priests are obliged to read Mass on twenty-eight suppressed feast days during the year.

Since there is a dispute in some dioceses (I understand the law is not observed in the Archdiocese of Chicago) may I present the following questions:

1. If the parish priest is away from home, does the obligation fall upon the *locum tenens?*

2. If the pastor has been neglectful or forgetful in this respect, is he still obliged to discharge the Masses omitted in the past?

3. Can he accept one stipend on a Sunday when binating and celebrate the principal Mass for his flock?

4. Can the pastor accept a larger stipend on suppressed days or Sundays and commission another to say the Mass "pro populo" in his stead?

5. In commissioning priests in Europe to satisfy intentions "pro populo", will the European offering or stipend suffice?

DELINQUENS.

Resp. Leaving aside the question of who are parish priests in the United States (already fully discussed in these pages), and assuming the duty of recognized parish priests to celebrate the "Missa pro populo" on the days specified by the decree of Urban VIII, we answer:

1. If the parish priest is away from home, he still is under the obligation as responsible pastor, in whom the title of "parochus" is vested, to apply his Mass for his flock. Hence he may celebrate with this intention wherever he is. But he may for any reasonable cause transfer the obligation to the *locum tenens*. A mutual understanding must be had to that effect and the stipend may be included in the total compensation of the acting pastor. "Si ipsi (parochi) absint a paroecia debent celebrare vel per se ubi degunt, vel per sacerdotem qui eorum vicem gerit in paroecia." [1]

2. The omission to say the Mass "pro populo", from the time that its obligation had been legitimately and definitely recognized, creates a debt similar to that which arises from a stipend received for Masses not yet said. The duty (clearly established) binds *sub gravi* to say the Masses, or to make equivalent restitution of stipends for the Masses to be said by some other priest.

3. The parochial Mass "pro populo" is regarded as a Mass for which the pastoral income furnishes a just equivalent in stipend. Hence the priest who says it may not accept a second stipend when he binates.

4. Ordinarily the pastor is not at liberty to receive a larger offering while commissioning another priest to say the Mass "pro populo" for the regular stipend, since the obligation is a *personal* one or, as canonists hold, transferable only in kind "si legitime impeditus fuerit parochus". The "legitime" in this case may however be interpreted by the diocesan superior in a way which admits of an increased stipend in favor of the pastor for reasons external to the act of celebrating Mass, such as incidental expense for travel, sustenance, etc.

[1] *Summ. Theolog. Moral.*, Sebastiani, 398, B.

5. A stipend received for a definite Mass intention, such as the Mass "pro populo", must be transferred "ex integro et in sua specie", together with the intention itself. Hence the "taxa dioecesana" where the pastor exercises his office as parish priest, defines the amount of the stipend for the Mass "pro populo" wherever it is said.

OBLIGATION ARISING FROM BEQUEST FOR MASSES.

Qu. F. X. dies and leaves five hundred dollars to a certain priest, his intimate friend, with the request to have Masses said for the repose of his soul.

At Christmas in past years the priest regularly received twenty-five dollars from his friend, with the request to say two Masses for the intention of his benefactor. On one occasion the latter, speaking about his habit of giving money to the priest, said: "When I do so, I always make my donation conditional. I ask for a Mass or two simply because I do not want a priest to feel like being a beggar or under compliment to me for offering him money as a present."

The part of the will containing the bequest for Masses reads as follows: "Fourth.—I hereby give and bequeath to the rector of St. Ann's church at . . . the sum of five hundred dollars; and to the Rev. F. X. the sum of five hundred dollars. It would most accord with my wishes if the two last mentioned legatees would read or cause to be read Masses for the repose of my soul, although this expression of my wish is not to be construed as in any manner prejudicing the said legacies or making them conditional or dependent on a compliance with such wish. The above legacies to the last mentioned legatees are to be paid as soon as possible."

The lawyer who drew up the will states that the number of Masses to be said may not be determined by the wording of paragraph fourth, as such wording was necessary for certain legal reasons concerning the will itself.

The priest has accepted the legacy and now wants to know how many Masses he has to say to fulfil his obligation. Perhaps the question is: How many Masses must be said? J. C. C.

Resp. The nature and extent of an obligation arising from a testamentary bequest is to be gathered from the terms of the authenticated will in so far as they reveal the known intention of the testator. In the present case the language of the will clearly manifests a wish to have Masses said for the repose of

the soul of the testator. To secure the fulfillment of this wish a fixed sum is bequeathed without determining the amount of stipend to be allotted for each Mass. The number of Masses in a bequest, when not explicitly stated in the will, must under Canon Law be determined by the local or diocesan custom of manual stipends.

Whilst the terms of the will unequivocally indicate the testator's wish for Masses for the repose of his soul, the additional clause indicates that the payment of the legacy is not made dependent on the fulfillment of this wish.

The purpose of the additional clause is, as stated by the lawyer, wholly distinct from the bequest itself. It was "necessary for certain legal reasons"; probably to prevent the instrument from being construed as a charity bequest, thereby making it void in case the testator died within a certain number of days from the witnessing of the will. But it also bears the interpretation that, if circumstances should prevent the saying of the Masses, the beneficiaries would not be held as bound in conscience to restitution. Neither of these two interpretations affects the obligation as it stands, binding the legatee in charity, if not in justice also, to fulfill the testator's wishes. The phrase "read or cause to be read Masses for the repose of my soul" contains the assumption that the request will be complied with under the conditions of an ordinary trust of friendship.

It remains to determine whether the habit of charity toward the priests whom the testator mentions in the will, admits of the interpretation that the testator intended to enlarge the ordinary stipend for Masses for the repose of his soul, in accordance with his well known generosity during life. We think not.

The benefactor, while living, whenever he gave money to his friend the priest, clothed his gift by the urbanity of requesting a Mass or two. He distinctly meant to offer a present, merely accompanying the gift by saying, "Pray for me." But now, in view of his death he reverses the action. He asks for Masses for the repose of his soul. He realizes a definite need, and provides against it by the request for Masses. In doing so he appeals to friends who, he trusts, will carry out his wish. And, lest the law should intervene to frustrate his

intention, he adds a clause which at the same time assures his friends that if there should arise any obstacle preventing them from fulfilling his desire he should not hold them bound.

The terms of the will must then be taken as a friendly trust, by which a legacy of five hundred dollars is set aside for Masses to be said for the deceased—under conditions that make it ordinarily possible to fulfill the wish.

MARYKNOLL MISSION LETTERS. XVI.

AMERICAN CATHOLIC MISSION, YEUNGKONG, CHINA,
11 January, 1920.

Here distance is a big obstacle to effective management. In the eastern section, which I have described in former letters, the villages are within a few hours' walk. Here days must be spent and the work of our one catechist is immense. Yet he knows his men by name, scattered though they are in twenty villages. I never realized his work before; indeed I just found out that he must pay $1 for boat passage each time he comes for his $6 per month salary. It doesn't stop his zeal, however; he made three extra trips to receive Communion.

On the way we rested for a moment at a wayside inn. Even the Yeungkong establishments are *éditions de luxe* by comparison. The young owner squatting on his haunches is a catechumen, and he gallantly offered me a share of the lone pig's foot he had for sale. No fruit, rice-cakes, or even tea, would accompany the pig's foot on its last corporal work of mercy, which speaks more the poverty of the passers-by than of the shopkeeper.

In five hours' walk we passed very few travelers, much less houses. Luckily the pine trees relieved the scene and made a park out of desolation.

Our destination for the night was a pagan village, Tintaikwong. Not a soul of the thirty cousins that make up the village has been made acceptable in God's sight, but, please God! that will soon be changed. The head of the family, seventy-five years old, remembered the good advice of younger days when he had been studying for Baptism and a providential meeting with our catechist decided him. As a matter of course the entire tribe follows the chief, or will as soon as each knows the Catechism and has a year's probation.

My aim in stopping was to greet the old man and choose one of the rooms for a chapel. They will clean it out (quite a job in China) and hang up the holy picture which we gave them. That is about all we can do at present; but I hope in a few months to release the catechists to go and spend six months and teach them the daily life of Catholic China.

They were evidently embarrassed for a room in which to put me up for the night, and finally they offered me a separate bed in one corner while four others occupied the remainder.

I lay on the pillowless, unmattressed boards and had to chuckle at the allurements which farm life never has. In China the exodus to the city has not been great, for the Chinese are physically superior to us as far as bearing hardships goes and the farm gives them two square meals a day, which the Chinese cities cannot yet offer.

In one corner of the room slept two boys about fifteen years of age. Their feet were blue with the cold, but the warm foot-bath every laborer takes on retiring restores circulation and with vacant minds they lay down to sleep. The room was cold and draughty and would make an American talk with a Yankee nasal twang for a week; but the day's exercise seems to drive the cold out of the Chinese system and they catch a new one each night with the assurance of getting rid of it during the day. The boys were up at five at the call of some roosters in the next room, though I really can't tell how they distinguish the five-o'clock crow from the continuous attempts of the young roosters throughout the night. With a jump they were out of bed. As they wear their street clothes to bed (they look like pajamas anyway, which may mislead them), a moment later found them fumbling with a bucket of water. They did not stop at the waterline on the average youngster's neck, but were generous in splashing it about. It's a pity they are not Catholics, to offer it up as a penance for the Poor Souls.

Without disturbing their elder brothers they carefully opened the huge doors of the village compound and drove out the cattle and hens. They take the cows to the fields and only at nine o'clock return for breakfast. Shades of the American farmer, with his regular hours and two dollars per day!—or is it five by now?

I leisurely rose at six, said my entire Office, and only then discovered there was no suitable place to say Mass. As a last resort I turned to use the solitary table in the bedroom, but found it loaded with hot eatables. The like will not happen again, however, as we shall have a room specially for a chapel henceforth. At present it contains a pig and a ton of rice.

This village is new. Two brothers left Yeungkong fifty years ago and built a home here. Their sons added other rooms, all in the shape of a hollow square with no windows to invite thieves. Of the thirty men and perhaps thirty youngsters, not one has been to school, hence we shall have to import a catechist to teach them. But they are well situated to become fervent Catholics. With a chapel near the main doorway and evening prayers in common, the boys ought to be models, for they are green of the green and said they were never to Cheklung, the big city of the neighborhood. They were a bit timid with me, the men, and more so the women. The embarrassing " kow-tow " they must go through would intimidate anyone. The priests have tried to stop it, but the Christians think it due our exalted rank.

At nine we walked south four miles to Sanhue, a small market of one hundred shops that seem to do a thriving business in times of peace. We measured the main street and deposited our bedding in the town school. There seems to be a common sleeping room here also, without any door, but I'm getting so used to it I simply kick off my shoes and pull the blanket over me without remembering I'm not at home. Three men and a rooster slept in the same room with me. I discovered the bird at two, when he commenced crowing under my bed. At three and four he repeated the performance until in desperation I shied a stick at him. My bed was beside a life-sized image of Confucius and the joss sticks burned all night.

We have a chapel here outside the gates of the market, but as it is unfurnished we could not sleep or eat there. I was taken with the chapel, and my estimation of Fr. Gauthier rises whenever I reflect how well he placed the four in my district. The Sanhue one is a park three minutes " fuori le mura ". An acre of the park belongs to the Mission, for which the sum of $10 was paid in days of old. The park is really a grove of dignified, elderly *li chee* trees that rival the sacred banyans

for beauty and compass of shade without the snake-like protruding roots of the pagoda tree. It is on higher ground than the houses of the market and the air is drier than at Yeungkong.

The chapel here has two extra rooms on the sides, evidently for the priest, though hardly habitable. The building is in good repair; $10 will whitewash the walls and patch a few cracks, but there is no furniture. A priest could live here for a month at a stretch, using Sanhue as his base of operations in visiting the dozen stations in the neighborhood. Later it could easily be made a permanent dwelling by the erection of another story. $500 would cover the expense. There is no glass on the windows; indeed it would have to be carried overland a hundred miles or so from Yeungkong.

The park was so inviting that I almost regretted I had already read my Breviary, and took a few turns up and down to show off my pace to the crowd. There are ridiculous moments for a bashful young priest in China—when he wants to stop and look at anything, or worse, if he strolls about. So long as he keeps on going the crowd of youngsters stays at a respectful distance, but when the missioner tries to make a little path by pacing up and down in the open, at first the mob scrambles in confusion as he turns around. Later in despair of understanding, the youngsters squat on the road and form a lane through which he tries to walk unconcerned. We were often warned in Conferences at the seminary that the priest is a marked man through life, the cynosure of the world, but it needs a stay in a small village in the East to bring the fact uncomfortably home.

We couldn't leave the schoolhouse in the morning to say Mass until the gates of the Market were opened, at seven. There were about thirty at Mass, half of whom are baptized. The villages nearby had not been advised of my coming, as this was but a rapid "extra-canonical" trip. There were two Communions and the Baptism of a baby boy. On the way back to breakfast we visited the shacks of Christians, made of thatched straw. Their houses were destroyed by the robbers and they have neither money nor inclination to rebuild them. There are a dozen boys here up to fifteen years of age, not yet baptized. Our hundred Catholics at Sanhue were wiped out, but it seems easy at present to make converts. We need here

a schoolmaster and a woman catechist; the latter perhaps is unattainable, as the distance and dangers are great. One woman here, though ignorant enough, would do; she has lived in the Kochow district and has had somewhat of a Catholic life. The school would have to be inside the gates of the market, for the chapel ground is too dangerous for children. There should be another at Santong, three miles away, where we have a growing group soon to be baptized. The catechist has concentrated his efforts on them.

As we were returning from Mass, we heard a few shots fired. The soldiers ran into a small group of robbers and captured one. From the smile that swept the town I judge they do not catch a thief everyday. He will be shot soon.

We left Sanhue at 10 o'clock and a quick ten miles, carefully guarded by a band of soldiers voluntarily offered, one of them a Catholic, brought up to Yiyong. On the way we passed posses of soldiers who were skirmishing through the mountain passes in the hope, or fear, of meeting the band of robbers. We could not stop at Macho, where there are a dozen Catholics. Some of them had come to Sanhue for Mass.

At Litong, a market that rivals Yeungkong city in accommodations, we were handled literally with gloves on. The élite wore fingerless gloves, like Grandma used to—or perhaps I had better say Great-grandmother, for few of the matrons of to-day wear such practical handgear. A crowd in gala attire, with the long skirts of the student class a plenty, met us and brought us to the principal building—a huge pawnshop that cost $40,000 to build years ago. This is not the discredited business of America, as it has made many of the reputed "millionaires" hereabouts.

I had a private cell in the pawnshop, well appointed—perhaps the only decent room I have ever been offered. It was clean and had hot water for a real wash.

The town is prosperous, because well-guarded. Fr. Gauthier in his notes says there should be a chapel here. We have no catechist here, though there are fifty catechumens trying to learn by themselves.

At Yu Tung I baptized four baby boys born since the last visit of a priest, five years ago—all in one family, the son and three grandsons of the principal Catholic. This fellow

"sports" a mustache like the ex-Kaiser's. He is a pleasant companion as he speaks slowly and clearly. He knows three of the dialects of this district.

At Mass on New Year's Day were six men, four women and a dozen children, all baptized. They knew their prayers well, which is the exception in these wilds. There were two Communions. In this station, of the ninety-five baptized on my books only twenty-five are left; the rest were either killed by the bandits or migrated to Singapore, the haven of peace and money for these Chinese.

My last stop was to have been Wongchichui, west of Tinpak city, about twenty miles away; but news came of bandits in that village and the Christians advised going to Pakha instead, where there is a chapel.

We left Yutung at nine o'clock and struck southwest. The scene changed as soon as we quitted the city and crossed the river separating Yeungkong subprefecture from the Tinpak region. Miles of sand, pure white, made walking tiresome. Later this gave place to spotless fields of salt. The air was cold and the hills were dotted with pines, so a little imagination made me think of the snow-clad fields of Maryknoll and the salt crunched underfoot in a realistic way.

We reached Tinpak city at one o'clock, twelve miles from Yutung and with eight miles still to go. Tinpak city is long and slender, dirty, slatternly, real China of medieval times—not a clean shirt in the town. It is smaller than Yeungkong. The men look like bandits or the sons of bandits, and my appearance in their midst surprised them into exclamations of "Foreign Devil!" at every step.

Nearing Pakha, we had to ferry two streams, and *à la chinois* the rowboat never comes close to shore. Of course it can't, on account of shallow water, but no one thinks of building a little wharf or deepening the water for a few feet. But then, the thousands who use the boats do not wear shoes and it's only the thousand-and-first, a queer foreigner, who needs to complain. I solved it by riding "piggy-back" on the shoulders of a young Catholic fellow who has obligingly shouldered my valise and bedding for the last three days. The same acrobatic stunt delighted the audience three times, but at the fourth landing near

the little chapel, I hired a chair and saved my face before the Christians. I also saved the price, for the two huskies refused to be paid for such a short trip! I mention this as it is worthy of record regarding coolies in China.

Pakha is a fishing village and finds relaxation in spreading the ocean out to dry in small plots and selling the salt deposited. There is a chapel here.

Near Pakha we passed three villages burned by the bandits. Only parts of mud-brick walls remain and the fields lie fallow till the survivors muster courage to return from within the city walls. This whole section of Tinpak seems to me, mere trolley-dodger that I am, much more fertile than Yeungkong, yet miles of level plains are unplowed. A reign of peace would support double or treble the population. People now cluster in walled-towns and food is dear. At Sanhue I could not buy an orange or banana, the sole fruits of the season.

Pakha is slightly smaller than the fishing village of Chappo in my district, and of course not so attractive to me, although, if later I find it in my mission, I may change my views. The chapel is a snug affair, built only for a day's stay, although with a strong lock on the door a priest might have some privacy. There is a tiny kitchenette to delight the heart of a New York flatdweller, hardly big enough for Chinese cooks, who need elbow room aplenty. In the building of the station a toilet was overlooked and the only recourse is to the village one, a few minutes away.

FRANCIS X. FORD, A.F.M.

JESUIT HERALDRY.

To the Editor, THE ECCLESIASTICAL REVIEW.

Professor de Chaignon la Rose in the July number states that "Mgr. O'Hara is at present the only American Jesuit bishop who indicates by his heraldry his affiliation with the Society of Jesus" (p. 44). The official Catholic Directory gives in the episcopal arms of El Paso, and also in those of Alaska, the monogram of the Society of Jesus, the incumbents of both dioceses being Jesuits. The same is to be said of about a dozen bishops who are members of the Society, else-

where, as in India, China, Madagascar, etc., all with the same chief of the S.J.

PONTIFEX.

USE OF THE STOLE IN PREACHING.

Qu. Is there any reason but that of custom for wearing a stole while preaching? The stole is never worn by preachers in Rome. An answer will be appreciated by many priests.

Resp. Although Roman preachers do not wear the stole, Roman liturgists universally recognize the custom of using the stole in preaching. "Extra Urbem mos est ut concionator si presbyter sit, stolam induat". (Martinucci, V, 10.) The Sacred Congregation likewise recognizes the custom as legitimate. In its answer to a Dubium (*Decret. authent.*, 3764, ad 13) it says: "Stola concionatoris sit coloris Officio diei respondentis, etiam die secunda Novembris." All Souls' Day is emphasized, no doubt, because the stole is expressly prohibited in the preaching of funeral sermons, these being supposed to be as a rule panegyrics. "Si sermo habendus est in laudem defuncti—an verbis Caeremonialis *vestibus nigris* etiam stola comprehendatur," was answered by "Negative". (Decr. auth. 288 ad 1.)

THE TITULAR OFFICE OF ST. MICHAEL.

Reverting to the Ordo for the Titular of St. Michael, discussed in the July number, we wish to say that the Baltimore Ordo is correct in giving the preference to Dedicatio Eccl. Cathedralis (Springfield) as a Festum Primarium over that of St. Michael as a titular. Our liturgist for the moment overlooked the difference between an ordinary titular and the titular of the cathedral.

Ecclesiastical Library Table.

SERMON MATERIAL.

The President of Chicago Theological Seminary writes entertainingly [1] about one of his methods of "Picking Up Sermon Material". He declares that his article "is a study in homiletical habits. It is boldly and without apology personal. . . . But the most useful counsel is that which comes out of experience and is concrete. It is interesting to see how some one else does his work, even if he makes a botch of it."

He argues properly that "gathering material is an essential part of the minister's work", and proceeds to illustrate his own methods of remote preparation for preaching: "I carry a few plain 3 by 5 cards and, when I am traveling, a tube of library paste . . . I used to carry pocket scissors and have them now. But the point of a knife (sharp) is better than scissors. If I run down a short clipping or want to make a note, it is easy to stick either of them on a card with paste or pen and then to file it. Longer clippings go in the file in the study."

He exhibits the fruits of his reading during a three-hour trip on a train. He had supplied himself with magazines of fairly ordinary popular type, and shows how, when the mind is in quest of appropriate material for building its mansions of thought, it finds what it is looking for in abundance and in the most unlikely places. Thus, from the February issue of the *American Magazine*, he makes two clippings, both of which he entitles "Ambition", and cross-references both under the title, "Humanity: Its Worth and Ourselves". He admits that librarians might object to these titles, but contends that they "suit my purpose as a preacher, so I use them". He gives several additional clippings made from other periodicals during the same trip and declares that, while they manifest clearly the profits he had made by a little exercise of effort that was in itself delightful otherwise, they fall short of the fruits he had gathered in similar trips.

His cross-reference to "Humanity: Its Worth and Ourselves" reminds me that under some such heading the Catholic

[1] *Homiletic Review* (New York), April, 1920.

preacher might list the recent volume [2] from the accomplished pen of the Rev. Robert Kane, S.J., which corrects false standards of worth and establishes, with combined learning and art, the worth of matter, of mind, of patriotism, of personality. This volume would of course furnish the library file of the preacher with many cards, for it considers many questions, makes many apt appeals to intellect and heart, offers much illustrative comment.

But to return to ephemeral sources of sermon material, I find rather a large amount of space given in a small but very thoughtful volume on preaching,[3] to a single excerpt which the writer thinks well adapted to spiritual comment or illustration. He believes in common-place books; thinks every clergyman should have two or three of them constantly at hand for entering all pertinent matter to be found in one's reading, conversation with friends, meditative moments; and while admitting that such a practice involves much trouble and effort—although not so much, when made habitual, as one is apt to suppose—promises that the sermon will probably be rendered by this practice much more attractive to the hearer. "On the day on which these lines are being written", he says (p. 121), "the *Standard* newspaper contains an account of the prairie and forest fires which have lately been rife in the far west of the United States, and the following very remarkable facts are mentioned:

> The most curious feature about both forest and prairie fires is that no sooner has one passed over a district than plants and trees of different species from those which formerly grew there spring up. In Vermont, hickory has covered spots where, before the forest was destroyed by fire, not a single tree of that species was known. The country round the head waters of the Delaware, Alleghany and Genesee rivers, now covered with hemlock, beech, and sugar maple, was originally an oak forest; and in Georgia, oak and hickory lands, when cleared, invariably grow up with pine. In the region about Green Bay, Wisconsin, overrun by the fires of 1871, dense growths of poplars and beeches succeeded the firs and deciduous trees destroyed. In the vicinity of the Slave Lake, the land laid waste by

[2] Worth: *Lectures by Robert Kane, S.J.* Longmans, 1920.

[3] Vaux, *Preaching: What to Preach and How to Preach.* London, 1882.

fire produces nothing but poplars, in place of spruce, pine, and white birch, though none of the new trees were seen previously on the ground they now cover. In Alabama, pine, under the same circumstances, is succeeded by oak; and — not to multiply examples of a curious fact—in Nebraska, ash, elm, and bog elder follow cotton wood, and in Florida, black-jack oak the long-leafed pine. The seeds of these trees seem to be lying dormant in the soil until stimulated into life by the passage of the flame, as was the yellow rocket which made gay the waste places of London after the Great Fire, though the plant had previously been unknown in the district. Hence —and, in a misfortune so sad, it is pleasant to find some cause for satisfaction—the Michigan fire is not likely to permanently injure the land. If it has destroyed houses, fences, barns, cattle, crops, and, unhappily, their owners also, it will have aided in clearing some ground that needed clearing, and it may possibly end in giving an artificial fillip to the soil over which it has swept.

"Now, the substance of this paragraph, if graphically set before a congregation, would furnish a most telling illustration of the different effects which affliction produces upon different persons; how that in some instances it acts upon them for good, and in others for harm, according to the 'ground of the heart' which is affected thereby; and how it often evokes certain elements in man's nature which have previously existed only in their germs. And, be it noted, the illustration would be all the more telling because it brought in a curious fact in natural history, which, though it might soon be forgotten by one who skimmed through a casual article in a newspaper, and immediately turned to something else totally different, would pretty certainly be remembered in connection with its application, if brought before a man in the course of a sermon."

Such a long newspaper clipping as the above could not, without much fatigue, be copied in long-hand in one of the commonplace books recommended by the writer. It could, however, be conveniently pasted on a card and filed, as suggested by the President of Chicago Theological Seminary.

Needless to say, the long account of the newspaper could not well be repeated in a sermon. Its central thought, its speculative comment thereupon, and the illustrative suggestion it contains for the preacher, might be developed in a sermon.

A very "telling" illustration of this kind was used by Monsignor J. F. Loughlin in a sermon on Ireland's history. He compared the Isle of Saints and Scholars to a giant oak over which the furious storms of persecution have passed, leaving it apparently a naked horror of leafless branches. But God could draw good out of the affliction. The same hurricane that denuded the oak, carried its countless acorns into all the lands of earth, and peopled their solitudes with forests of oak. In God's holy designs, Ireland was to become the glad mother of many children, the nursery of missions or missionaries to all the lands of earth.

Mr. Vaux drew the lesson of our varied reactions to affliction. He might also have drawn the consolatory reflection suggested by the strikingly beautiful Italian saying, "When God shuts a door, He opens a window".

Apropos of this, we may quote Mr. Vaux again: "And while speaking of commonplace books for MS. extracts as a very necessary part of a clergyman's tool-chest, one devoted to the transcription of pointed and telling aphorisms and other brief passages in such old or current literature as may come under his notice, may be mentioned as by no means the least important" (p. 122).

Speaking (p. 21) of clergymen who attain a real knowledge of the teaching value of Scripture only after coming into charge of a parish, Mr. Vaux says: ". . . in his private Bible-reading a clergyman of this class would be wise in having his congregation constantly in view, and should have a common-place book by his side, in which he might jot down a memorandum of homiletical ideas which strike him in the course of his study. Indeed, an earnest clergyman should keep this idea in view whatever books he reads, or whatever company he is in. The Sunday sermons are generally regarded as rather painful necessities. If a clergyman had at hand a thoroughly good stock of really interesting material, especially Scriptural material, out of which he could feel that he could teach his people effectively, the preparation of his sermons would be a real pleasure, rather than the painful task that it often is now."

I have heard that Archbishop Ryan, "the Chrysostom of the West", had filled several volumes of MS. with notes for sermons. These notes comprised mention of occurrences of which he was an observer or in which he was a participant, thoughts that flashed across his mind during his reading, fruits of his daily meditation, and the like. The notes severally bore interpretative or descriptive titles, and doubtless were carefully indexed. His immediate preparation for preaching was —at least in his later years—to go to Overbrook Seminary on Friday evening, furnished, I think, with a sheaf of his MS. notes. A curious detail was the background he set for his cogitation. We at once knew of his presence in the Seminary by hearing a music-box tinkling faintly in the air. Moore's Melodies especially attracted him. Their influence was evidently soothing, inspiring, "harmonizing". At all events, he would return to town early on Saturday morning, equipped with matter carefully selected and well arranged for his sermon of Sunday morning. He needed but a slight proximate preparation, for an easy consultation of his appropriate notes made in past years served his purpose admirably.

Perhaps it was by a somewhat similar way that Father McKenna, the noted Dominican preacher and missionary, prepared himself for a casual and informal discourse. At all events, the method could have been used by him in a sermon which I heard him deliver at Mass in a summer resort. One who heard that sermon could not easily evade its pungent moral or easily forget its elegantly simple manner. The burden of the brief discourse was a personal anecdote—a thing which had happened to himself. The occurrence was simplicity itself, but it had features which he noticed and noted in his memory, it had lessons which his meditative mind could properly discern and estimate, it had appeals which his sensitive rhetoric knew how to direct to every human heart. Had he indexed the occurrence? Probably so.

The things which we ourselves have seen are more usable than the more notable things that have happened to others. Our own thoughts are generally better for our own use than the more striking thoughts of other people. All this is true; and it is also true that merely to transcribe or to clip, even

though we faithfully index our common-place book or cross-reference our card-index, is to do but little by way of furnishing our mind with appropriate material for sermons. In some way we must make the matter our own, albeit there are occasions when the exact words of another thinker may very well be repeated by a conscientious preacher.

Such common-place books as we ourselves can furnish with material of a personal character are invaluable. Nevertheless, the common-place books of other compilers may be found useful. There are many such volumes. Dr. Little compiled *Biblical Lights*—a large volume of Scriptural quotations. Doubtless many have found it of service. I can only say that I once owned it and gave it away—for temperaments differ, methods differ, and it did not attract me. Planned rather differently, we have volumes of Biblical illustration from various Catholic pens in English, such as Vaughan's *Divine Armoury of Holy Scripture*, Lambert's *Thesaurus Biblicus or Handbook of Scripture Reference*, Williams's *Textual Concordance of the Holy Scriptures*. Cruden's Concordance I have found most serviceable, although, after tracing the text, one must go to Challoner and not to the King James Version.

Sermon material, however, is very various, and one may wander far afield after it. Dr. Little gave preachers another volume, entitled *Historical Lights*. This, also, I once owned and gave away, for the reason noted above.

Common-place books for preachers are ordinarily more general in character than the two volumes thus far noted as coming from the laborious pen of Dr. Little. The most recent one for Catholic use is Callan's *Illustrations for Sermons and Instructions*.[4] It can be cordially recommended.

In his recently published volume on *Preaching*,[5] Father O'Dowd advises the young preacher to go outside of his text-books to volumes such as Gihr's *Holy Sacrifice of the Mass*, Hedley's *The Holy Eucharist*, Rickaby's *The Lord my Light;* to read and re-read the Scriptures; and he adds: "Take note of anything you meet in your general reading which is likely to be of use in the pulpit."

[4] Wagner (New York), 1917.

[5] Longmans, 1919.

Energetic note-taking is a valuable self-discipline. It is an immense aid both to the memory (for the mere concentration of mind involved in the practice is a fundamental factor in strengthening the memory) and to the intellect (for one must read slowly in order to transcribe correctly). It is a comforting source for sermon thoughts when we are hard-pressed for time in writing our sermon. It is a mark of a thoughtful and conscientious man. Especially is it useful when the thoughts we note down are either original or originally commented upon by us; for " Writing maketh an exact man ".

The common-place books compiled by ourselves have all of this value which we have just noted above. The published volumes are, unfortunately, often representative of greater industry than of good taste or homiletic appropriateness; nevertheless, nuggets of gold may be found in some of the most unpromising of them. The difficulty in respect of these published volumes, even when their compilation is presided over by the nine muses, is that the searcher after an apt illustration may not easily find what is nevertheless there. He looks under a title which he thinks appropriate, but the item may appear under a cognate or synonymous title. He must be patient. He must also be somewhat skilled in synonymy and in the art of conjecture. He must be willing to spend perhaps twenty minutes in running his quarry down, uncertain meanwhile whether or not the quarry is really to be found there. In short, the great difficulty with published collections of illustrative material is that a preacher rarely consults them. Their proud position on his shelves represents some past enthusiasm for writing interesting sermons on his part; some intention to be methodical in his preparation, both remote and proximate, of his pulpit discourses; some initial *voluntas* that has degenerated into a mere *velleitas*.

If the innumerable sermons that appear in published volumes could be looked upon as common-place books, the traditional obloquy with which they are visited by works on homiletics would be unjustifiable. If they were consulted merely for the thoughts they express upon a definite subject, or for the possibly apt illustrations their writers have managed to bring to bear upon the subjects, or for the Scriptural texts, both apt

and striking, which they assemble in one place and connexion, they serve the purpose of a homiletic note-book. Many of St. Alphonsus Liguori's sermons are little more than a logically arranged series of Scriptural texts, excerpts from the Fathers, illustrative anecdotes from Christian tradition or from the daily lives of saints and sinners. They could be made very helpful.

Every sermon that is published, however, contains some suggestive thoughts. The preacher can make the thoughts his own —make them " original ", as it were—by really imbibing them, assimilating them into his mental structure and growth. To borrow thus is not to steal or to pretend. " When a strikingly original thought comes to my mind ", said a pungent writer, " I always turn to the old Greek dramatists in order to learn how best to express it." And, as the Wise Man remarked, there is nothing new under the sun.

Mr. Vaux battles with the traditional scorn heaped on sermon books and sermon skeletons or sketches. There are times, he remarks, when the most painstaking preacher finds it impossible to prepare a sermon with his usual leisure. He must hurry, if he is to avoid a truly impromptu discourse: " People often talk approvingly of ' original ' sermons, little thinking that in the majority of cases a *really* ' original ' sermon would be pretty sure to contain a great deal of original rubbish. Be it noted that the outcome of a well-read man's mind is not, properly speaking, original matter, but the result of other and cleverer men's thoughts which he has stored up for use, as occasion may serve. But men who are not already well-read have but to take the books which happen to be at hand, and to make a sermon in the best way they can from them. It will not be as good a one as that which results from a really cultivated mind, but it will be a great deal better than anything which the preacher can produce from his own internal consciousness " (p. 41).

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ALTERED HYMNS.

We read in *The Expositor* (Cleveland, Ohio) for May, 1920: "The following Mothers' Day Hymn was written by the Rev. George E. Atkinson, service secretary of the Y. M. C. A., San Jose, California. It is a good one and we think you could use it to advantage this year. It was composed in 1915 when Mr. Atkinson was pastor. Since then he has served in war work and his experiences have only deepened the conviction expressed in these lines:

"Faith of our Mothers, living still
In all things beautiful and right:
Yea, nobly will we do God's will,
And live our lives as in his sight.
Faith of our Mothers, Living Faith,
We will be true to thee till death."

There are three more such stanzas, and the poem is copyrighted by its author. Planned on the model and even on the text of Father Faber's grand hymn, it can scarcely be said to have been "composed" by Mr. Atkinson, and hardly merits the labor of being copyrighted. Compare it with Faber:

Faith of our Fathers! living still
In spite of dungeon, fire and sword:
O how our hearts beat high with joy
Whene'er we hear that glorious word:
Faith of our Fathers! Holy Faith!
We will be true to thee till death.

It is curious to reflect that Faber himself presented the hymn in two forms, one for England, one for Ireland. Instead of "O how our hearts beat high with joy" in the first stanza of the Irish form, we find "Oh! Ireland's hearts beat high with joy"—and we wonder which form was written first. In the third stanza, the English form has (second line): "Shall *win* our country *back* to thee", while the Irish form properly declares: "Shall *keep* our country *fast* to thee." There is a slight change in the first line of the fourth stanza, "we will love" (English form) into "we must love" (Irish form). The Irish form adds three further stanzas.

In view of Faber's excellence as a hymn-writer and of the amended form his hymn has taken for Irish use, we wonder that it was not included in *The Armagh Hymnal*, whose words were compiled by Shane Leslie and John Stratford Collins (Dublin,

1915). Dom Ould included it in his *Book of Hymns* for use in Scotland, and has the appropriate changes in text, like the Irish form.

But, coming nearer home, we also wonder that the *De La Salle Hymnal* (New York, 1913) should print it under the general heading of "St. Patrick", and should preserve the English form in the first stanza while using the Irish form in the third stanza. Prepared for use in America, the Hymnal can hardly declare with propriety that Mary's prayers "Shall *keep* our country *fast* to thee"—for America has not nationally the Faith of our Fathers. The *American Catholic Hymnal* (New York, 1913) has: "Shall win our country back to thee" —not wholly felicitous, either. The *St. Gregory's Hymnal* (Philadelphia, 1920) saves the situation by omitting the refractory third stanza, and including only three stanzas.

I do not think that Father Faber would have done anything but smile tolerantly at the alteration made in "Faith of our Fathers" in order to furnish forth a hymn for "Mothers' Day". He was undoubtedly a true poet, justifying Wordsworth's comment that England, in gaining a churchman, lost a poet. But he was thoroughly practical-minded withal. He did not object to mutilations rendered necessary for metrical or musical reasons, although the changes should not meet his own judgment or taste. Hymns, he declared, "are purely practical things". He was "only too glad that his compositions should be of any service", and he never refused permission even to Protestant editors of hymnals to include his own verses, although he stipulated that while omissions might be made, no direct alterations should be attempted.

There was an implied limitation in all alterations of his hymns, namely that the doctrine should not be changed. This nevertheless occurred, he complained, as in at least one instance he was made to express an opinion with which he was quite out of sympathy.

Similarly, a prettily bound selection from his Hymns, issued by E. P. Dutton & Co., sinned greatly by alteration of the originals. The hymn on "The Descent of the Holy Ghost" is a masterpiece of vigor. It also achieves a wonderful unity by making Our Lady the central figure in the Upper Room "where

Mary sat and prayed". Dutton's version omits the first nine stanzas in order to eliminate the figure of Mary. The twelfth stanza pictures the Holy Spirit as hanging a moment over her and then breaking "in cloven tongues of fire" upon the heads of all. But Dutton's edition must confuse the picture hopelessly in order to get rid of Mary:

Faber	*Dutton*
One moment—and the Spirit hung	One moment—and the Spirit hung
O'er *her* with dread desire;	O'er *them* with dread desire;
Then broke upon the heads of all	Then broke upon the heads of all
In cloven tongues of fire.	In cloven tongues of fire.

It is graceless tautology to speak of the Spirit hanging over *them* and breaking in tongues of fire upon the heads of *all*. The original is elegant, forceful, picturesque. The alteration is almost meaningless. Certainly it is exceedingly weak and wordy.

Again, where Faber wrote:

Those tongues still speak within the Church,
That Fire is undecayed;
Its well-spring was that Upper Room
Where Mary sat and prayed.

Dutton's edition, determined to eliminate Our Lady, exposes the vulgar ignorance of its editor concerning the elements of versification by adding two syllables to the last line—

Where the disciples met and prayed.

Who could have been guilty of such editorial ignorance?

Father Walworth's "Holy God, we praise Thy name" has suffered badly through the inadvertence of Catholic editors. In the first stanza it has been quite common to hear choirs sing:

Infinite Thy vast domain,
Everlasting is Thy name—

although the unpleasant assonance in *domain* and *name*, instead of the true rhyme that should have been expected by the ear, ought to have warned priests who, upon occasion of some large celebration, were accustomed to have leaflets printed which perpetuated the error. The original words are most happy, both in sound and in sense:

Infinite Thy vast domain,
Everlasting is Thy reign—

for the vast *domain* was the universe created by Him, while His *reign* over it is from everlasting unto everlasting.

Similarly, choirs sang, without wincing at the lack even of assonance:

Hark! the loud celestial hymn
Angel choirs above are *singing;*
Cherubim and Seraphim
In unceasing chorus *praising.*

Change *singing* into *raising*, and we have the original of Father Walworth.

It is unpleasant to find the revised edition of a present-day and very popular Catholic hymnal, issued in 1918, still perpetuating the infelicity of rhyming *domain* with *name*, and *singing* with *praising*.

The hymnal to which reference has just been made includes —and alters—the hymn "Nearer, my God, to Thee", by adding a second stanza not thought of, certainly, by Mrs. Adams:

Deep in Thy Sacred Heart
Let me abide,
Thou that hast bled for me,
Sorrowed and died.
Sweet shall my weeping be,
Grief surely leading me
Nearer, my God, to Thee,
Nearer to Thee.

Mrs. Adams was a Unitarian, and the author of *Hymns Every Child Should Know* remarks that "the hymn has been criticised because it contains 'nothing of Christ', but this criticism has not seemed to impair its usefulness" (page 117). Still, as the Rev. John Julian points out, it has the "redeeming lines" in its first stanza—

Nearer, my God, to Thee,
Nearer to Thee,
E'en though it be a *Cross*
That raiseth me.

The addition of the stanza referring to the Sacred Heart helps to Catholicize the hymn, and other two stanzas are touching ones, not included in Protestant hymnals so far as I am aware.

The same hymnal has Charles Wesley's hymn, "Jesus, Saviour of my soul" (originally, "Jesu, Lover of my soul"), but adds a "Chorus" which changes (most unpleasantly) the

rhymic scheme by rhyming the last two lines and leaving the first two wholly unrhymed:

Jesus, Saviour of my soul,
Let me to thy refuge fly,
Ave, ave Jesu mild,
Deign to hear thy lowly child.

Robert Monteith intentionally based his hymn "I arise from dreams of time" on Shelley's Indian Serenade, entitling it "The Sacred Heart. Lines presented to a Lady as a substitute for Shelley's Lines to an Indian Air. R. M." Thus it appeared in the *Rambler*, September, 1850. The only similarities are in the first four lines of the hymn and the second four lines of the Serenade:

Monteith	*Shelley*
I arise from dreams of time,	I arise from dreams of thee,
And an Angel guides my feet	And a spirit in my feet
To the sacred altar-throne,	Has led me—who knows how?—
Where Jesu's Heart doth beat.	To thy chamber-window, sweet!

Several Catholic hymnals (including *St. Basil's Hymnal*, revised edition, 1918) change the first line to "I rise from dreams of time". The English hymnology of the Sacred Heart is not remarkable for elegant versification or deep unction, but Monteith's hymn could be spared.

Our Catholic hymnals have gradually improved in the matter of both texts and tunes. Much can still be done to advantage in the alteration of certain lines of hymns. This is true of some of Faber's most popular ones—but an editor will naturally hesitate to change the rhythms of such a master, although Faber himself admitted that he was quite unaware of the musical necessities of versification. Hymns that are intended for singing may not be treated as mere poems. The music has its just claims, if unpleasant clashes between the metrical and the musical accents are to be avoided. At all events, our hymnody has never, we may feel confident, been marred by such curious exhibitions as we find in a seventeenth-century paraphrase quoted by Barton in his *The Religion of Israel*:

Ye monsters of the briny deep,
Your Maker's praises spout,
Up from the deep ye coddlings peep
And wag your tails about.

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Criticisms and Notes.

L'EUCHARISTIA—CANON PRIMITIF DE LA MESSE ou Formulaire essentiel et premier de toutes les Liturgies. Fragments de la Troisième Partie offerts au Congrès Eucharistique international de Lourdes. Par Dom Paul Cagin, Moine Bénédictin de Solesmes.—Desclée, De Brouwer et Cie.: Lille, Paris, Lyons, Marseille, Bruges, Bruxelles, Rome. 1914. Quarto. Pp. 48.

L'ANAPHORE APOSTOLIQUE ET SES TEMOINS. Par Dom Paul Cagin, Moine Bénédictin de l'abbaye de Solesmes.—Paris: P. Lethielleux. 1919. Pp. 383.

Students of dogmatic theology, of ecclesiastical history and of liturgy find abundant means in the works of erudite writers on the shelves of our libraries whereby to inform themselves regarding the institution, the liturgical development, and the actual and continuous celebration of the Eucharistic Sacrifice. But a body of writers that has contributed without comparison the most valuable interpretation, from the point of view both of scientific inquiry and of practical illustration in the combined field of these studies, is that of the Benedictine monks of Solesmes. Since the time, almost a century ago, when Dom Gueranger began that fruitful enterprise by founding a centre of liturgical studies at the old abbey purchased and restored by his efforts, there have been repeated interruptions, because the monks were dislodged from their peaceful asylum, and their labors were ruthlessly hindered. But the exiles have ever remained faithful to their first purpose and never failed to resume the task imposed upon them, and to-day the monastery at Quarr on the Isle of Wight bears witness to the remarkable industry and devotion that characterize the sons of St. Benedict as men of learning and as wise reformers, who labor in the spirit of Christ for the glory of the Church—that is, the diffusion of her truth and her beauty. Two of the members who now stand out as typical examples of the activity of the Solesmes community are Dom Cagin and Dom Mocquereau, the one as the other interpreting for us the liturgy of the Church in its twofold form of sacrifice and prayer. But whilst Dom Mocquereau excels in explaining to us the worship and prayer of the Mass through its music, Dom Cagin devotes himself with a singularly well-fitted intellectual equipment to the study of the Christological element as manifested in its apostolic institution of the Mass. He emphasizes its sacrificial character by distinguishing the elements of the liturgical service which are the accessories that surround it and

give it the form of an act of homage and prayer. The heresies of the past show how important this distinction is in the practical life of the Church; and the contentions of theologians about the *epiklesis* demonstrate that even within the lines of orthodoxy there may be misapprehensions that are by no means unimportant to our profession of faith in the Blessed Eucharist.

L'Eucharistia is an expression of this aim. It is the forecast of a work which restores the main features of the primitive Canon of the Mass, from which all the formularies of the Catholic liturgy are derived, and round which the ceremonial service of the Holy Sacrifice expands in the Church of the East and the West. Two parts of *L'Eucharistia* have already appeared. The first of these gathers into a unit for comparative study all the Latin formularies that lay claim to recognition in the sacramentaries of the Church. The next part presents a critical analysis of the typical original of the Apostolic Mass, derived from such authentic texts as the Verona Palimpsest, and the Statuta Apostolorum in the Arabic, Ethiopic and Sahidic versions. To confirm the result of this analysis by showing from other subsidiary sources that the essential elements of the Apostolic Mass must be sought in the sacrificial act or action upon which the eucharistic and memorial element of thanksgiving and of prayer is grafted, is the purpose of the third and last part of the work of which Dom Cagin here gives us a sample in his "Fragments". The Introduction summarizes in a manner the characteristics of the changes, including additions and interpolations that have crept into the apostolic liturgy. These have had a tendency to give it the form of an invocation, not far removed from the Oriental concept of the *epiklesis* which in the Greek Church has become the important dogmatic element of the commemorative act of the institution of the Blessed Eucharist in the Cenacle. Other developments are the Dyptichs and the Trisagion. A comparison of the Statuta Apostolica (according to the Verona MS. and the Ethiopic version of the same), of the Testamentum Domini (Syriac), and of the two Ethiopic liturgies designated as "Salvatoris" and "Apostolorum" respectively, gives occasion to the author to point out the changes adopted in the Eastern formulas. Under the caption "Nouvelle Contribution à l'Histoire de l'Epiclèse" Dom Cagin exemplifies his argument by an instance taken from the liturgy of St. Basil, which suggests the evolution of similar changes in other parts. It is the "Gratias Tibi agentes quia nos dignos habuisti adstare coram Te et Tibi ministrare", traced in the two Greek (Constantinople and Alexandria), the Syriac and the Coptic formulas as compared with the Egyptian liturgy. But we must leave the interested reader to pursue the matter in the *L'Eucharistia,* satisfied to have merely indicated the trend of

these "Fragments". The matter was originally prepared for the Eucharistic Congress of Vienna, but through lack of care the MS. was lost. Dom Cagin rewrote it and offered it to Cardinal Mercier for the Eucharistic Congress at Lourdes.

The *Anaphore Apostolique et Ses Temoins* deals with the same subject fundamentally, namely the liturgical origin of the Mass. It goes over the ground already compassed by the author in his former more extensive work on the same subject. His principal aim in publishing the present volume is to popularize the theme discussed by him in a more erudite fashion which naturally appealed to the specialist in liturgical science. He calls the present volume "provisoire", in the sense that it is preparatory or introductory to a deeper and more detailed study of the subject treated elsewhere. He takes occasion at the same time to answer certain criticisms based on misapprehensions by those who had passed judgment upon the results of the inquiries to which the author has been led. Hence he opens his disquisition by defining what is meant by the Apostolic Liturgy. He shows the necessary distinction to be made between sources that are unquestionably authentic and trustworthy and others that represent pseudo-documents, and he points the way to a correct method of inquiry. In the next place he takes up the typical original form of consecration, shows its distinctive character as compared with the eucharistic or thanksgiving element, follows the various repetitions and gradual multiplications of formulas with a devotional and commemorative tendency, and notes the subsequent intercalations. In the chapter entitled "L'Anaphore des Statuts Apostoliques" he compares the original text with other early texts such as the Clementine, invokes the testimony of the early Fathers, St. Hyppolitus, St. Ignatius, St. Polycarp, in favor of his thesis, to the advantage of the Western as against the Oriental formulas. There runs through the argument a sense of judicious restraint which inspires confidence in the conclusions of the author, apart from the fact that he supports them by ample and direct erudition. Not the least important part is the Appendix occupying a third of the book, which deals with many subsidiary topics that illustrate the value of its chief contention. Here we find, amidst numerous direct references to Patristic sources, a "Tableau synoptique" comparing the variations of the "Statuta Apostolica" in its different forms. The old question as to the priority of the Canons of Hyppolitus, to which Achelis had assigned the first place over the two Constitutions and the Egyptian church order, is reversed, in harmony with Dom Connelly's scheme. But the question is apparently still an open one.

FATHER WILLIAM DOYLE, S.J. By Alfred O'Rahilly, Professor in the National University of Ireland. With Illustrations. Longmans, Green and Co. London and New York. 1920. Pp. 340.

LIFE AND LETTERS OF FATHER BRABANT. A Flemish Missionary Hero. By the Rev. Jos. Van der Heyden. Louvain: Printed by Wouters-Ickx. 1920. Pp. 252.

Biographies and above all clerical biographies, when they are not merely the perfunctory record of events, or pompous eulogies, have in them a fascination begotten by intimacy. When they combine in vivid portraiture lofty ideals and aims, together with a due expression of the human, or even the sordid, as a tempting accompaniment of daily effort to reach out to nobler things, they serve as a spiritual force and a comforting counsel in the practical ways of life. In the volumes under review we have two distinct types of the Catholic priesthood. Both priests were missionaries, both were soldiers of Christ, but each engaged in a separate warfare among aliens. The one died in the prime of life, in the act of ministering to the wounded; the other reached nigh on to seventy years of age, most of which were devoted to the service of the American Indian.

Father William Joseph Gabriel Doyle, born at Melrose, Dalkey, in the county of Dublin, 1873, son of an Irish jurist, entered the Society of Jesus at the age of seventeen. His novitiate was made at Tullabeg, with some interruption at Clongowes Wood; later he went to Belgium and to Stonyhurst for his philosophy, completing his course in theology at Milltown Park, Dublin. Whilst engaged in teaching and mission work, after his ordination in 1907, he found time for some literary efforts inspired by his zeal for promoting priestly vocations, and we owe to him a translation of the biography of Fr. Paul Ginhac, S.J.

The characteristic note of the life of our young Jesuit, who was by all accounts a great favorite among his companions, appears from the private notebooks of his retreats which were found after his death, with directions that they should be burnt unopened. His executors deemed it wise, in the interests of the community, to set aside this injunction of humility. These records reveal a deeply spiritual disposition with constant aspirations toward a high ideal of priestly holiness, through an unceasing effort at self-annihilation and mortification of heart, mind, and body. That which concealed the heroic soul within was a remarkably joyous and generous exterior, full of humor and readiness to give pleasure. Everybody who came within reach of Father Doyle was affected with the contagion of his happiness, not suspecting the sacrifices which were in fact the secret of his

habitual joy. At the call for efficient chaplains for the British Army he was selected to go to the front. He was well fitted to inspire courage in the Irish soldiers. The record of his experiences is found in letters to his father and sister. But they are of a nature already known from the numerous parallel instances which our war literature has produced. Father Doyle was in the midst of the fray all through the conflict, and the account of the dangers and hardships he underwent is truly terrifying. But "all through this terrible time," writes his biographer, "his inner life was the same continuous, persevering effort at self-conquest, immolation and union with God." They had advanced into the battle of Ypres where the men actually waded in blood. At a very trying moment of the onslaught the commanding officer sent word to Fr. Doyle and the doctor to fall back out of danger, as their services would be needed sorely behind the lines. "They were doing so when Fr. Doyle discovered three dying men in a shell-crater. He got leave to go back and attend these three, and with the help of stretcher-bearers rescued them. An officer of the second Dublins, in a concrete shelter, called Fr. Doyle to come in for protection. He did so, and almost immediately a 5'9 shell struck the place, instantaneously killing Fr. Doyle and the three officers inside." The bodies were found when the fray had ceased and Fr. Doyle was recognized by his Roman collar.

Father Brabant did not die on the battlefield. He was, after all the years of struggle on the Alaskan mission, to suffer the slow martyrdom of paralysis. But his humor and courage and the love of old friends whom he could only remember at a distance of seven thousand miles, did not forsake him. He writes to Mgr. de Becker at his Belgian Alma Mater, the American College at Louvain: "Enclosed remittance for 'American College Bulletin'. It will be my last. I am down with paralysis since 11 May, 1911—limbs and eyes affected. I am practically retired from the ministry since then—no Mass, no breviary. It is a matter of perhaps a brief time and the end will have arrived. *Moriturus vos salutat omnes devotus vester in Christo Jesu servus.*" Here we have the man and the priest. The American College in Louvain has always been able to keep the affection of its alumni in a marked degree. The reason of this singular attachment may readily be found in the very spirit that inspired this biographer. The reader need but remember that the affectionate tone of these painstaking records proceeds from the constant interchange of letters between the alumni and their former teachers and guides at the Seminary. The correspondence indicates a friendship and mutual esteem which outlast time.

Augustine J. Brabant was born in West Flanders in 1845. While a student at St. Amandus College, Courtrai, he had read the Letters of Father De Smet, giving a graphic account of the Jesuit missionary's experiences among the American Indians. Thence came the desire to labor in the same field, and the readiest way to this end was to apply for entrance to the American College at Louvain. Our young Flemish student was ordained in 1868. He continued his studies at the University to the end of the term and then he set out for Vancouver Island which was to be the future field of his labors and whither Fr. Seghers, the martyr bishop of later days, had preceded him. The sea voyage lasted seven weeks. The trip across the States was a slow one, taking eight days by rail from Chicago to San Francisco. But Fr. Brabant enjoyed it all, and in one of his letters tells how, while trying to meet a train, he had to wade foot deep in mud and among other diversions found himself rolling down an embankment about fifteen feet, which episode caused him more laughter than hurt. From San Francisco he had a four days' journey to Portland, Oregon; thence to Victoria. The nature of his first work may be gathered from a description of his congregation. The members were half-breed Indians, Mexicans, full-blooded negroes, and a goodly number of whites. This was in the city. Here he remained for several years, in company with Father Seghers. After that the mission of the Hesquiats was assigned to him, where he labored for the remainder, practically thirty-five years of his active life. It was his own choice.

He was anxious to devote his strength of mind, heart, and body to the abandoned people of the north coast. Many thought that he was wasting his gifts of intellect, and those remarkable social qualities which were his by nature and training. He had a beautiful voice and attracted the attention of even strangers at Victoria by his musical talent. But his was the temper also of the hero. He yearned to try his virtue by sacrifice; and the Indians of Vancouver, known to be still addicted to the savage manners of cannibalism, magic, sorcery, drew him with the desire to bring to them the light of faith. Many times in the years that followed did he experience the bitterness of disappointment, the racking pain of loneliness, amid a thousand hardships of hunger and thirst, of cold and weariness, when he steered his frail canoe for hundreds of miles to reach some Indian or Eskimo settlement that he might bring thither the truth and consolations of religion. And his success from the worldly point of view? The reviewer recalls meeting him in the interval of a few months, when he was made administrator of the diocese during the temporary absence of the Archbishop. He longed to get back to his Indians. Why? Did he make many converts? No. Hardly

any. In the first six years—one; then a few in later years, about whose faith he was doubtful. But they came, perhaps, because he made them sharer in his little farm produce; helped them to find water, and to build better huts and to strengthen their crafts, to adopt civilized art in fishing or hunting along the coast. He was able to furnish them many little comforts which his European and American friends found an occasional way of bringing to his desolate mission. And hoping to thus gain their hearts he persevered. Of course he baptized the little children and opened heaven to them; and if he could not earn the gratitude of the older folk who were much like brute animals, he felt at least the comfort that he had helped them. His was the priestly heart of the mother who cares for the least grateful of her children with most anxiety. But we leave the subject of Father Van der Heyden's affectionate tribute to his old friend, sure that those who read will be much edified by the account.

THE DIVINE OFFICE. A Study of the Roman Breviary. By the Rev. E. J. Quigley. M. H. Gill and Son: Dublin. 1920. Pp. 288.

Father Quigley, parish priest of Rockcorry, has put into a handy volume a summary of much scattered erudition about the Canonical Office, with special reference to the Roman Breviary. He divides his matter into four sections, the first of which gives a definition and general history of the liturgical prayer of the Church. The reader is made familiar with the composition and broad contents of the Roman Breviary, its division of the ecclesiastical year, its general rubrics and mode of recitation. The second part of the volume is devoted to a series of instructions, in catechetical form, drawn from moral and ascetical theology intended to direct the devotional spirit in which the Office should be said. The third section takes up the separate part, Matins and Lauds, the Hours, Vespers and Complin, and discusses their structure and general contents. To this part is added a brief historical notice about the Office of the Blessed Virgin Mary. The concluding chapters consist of notes on the Sundays, feasts, vigils, and ferials of the ecclesiastical year. There is a brief discussion about the hymns of the Breviary, and an admonitory in form of an examen as to the manner in which the recitation is rightly made. The volume concludes with a bibliographical reference to some liturgical sources chiefly on the hymnology of the Office.

The volume bears evidence of painstaking reading on the subject, and the historical references are throughout interwoven with devotional suggestions pointing to the practical aim which the writer had in view. It is a defect in the book, if it is meant to be a manual for

students in colleges, as the Preface intimates, that the analysis of the Contents at the beginning of the volume does not correspond with the actual arrangement within. This refers not merely to the paging, but also to the topics. There is also a want of correctness in the references of the Index, and not a few misprints which detract from the book as a text in which accuracy is an essential element.

PRAXIS MATRIMONIALIS. Ad usum Parochi et Confessarii. Editio altera ad norman novi Codicis Juris Canonici recognita. Auctore, Aloysio De Smet, S.T.L. Brugis: Beyaert. 1920. Pp. 189.

The new Code of Canon Law has occasioned the publication of quite a few new compendia of Moral Theology, fresh revisions of the older courses, and of individual tracts. Dr. De Smet's manual is well known and approved among moralists. The present revision in conformity with the recent legislation hardly alters the general plan of the former edition, but it emphasizes the differences between the old and the new aspects of the subject. It is meant to be a practical guide for pastor and confessor in all matters pertaining to marriage. It dwells therefore neither on the dogmatic nor precisely the moral theology of matrimony. Hence it has nothing to say about its sacramental nature, its properties, and external relations and the rest. The impediments, prohibitive and diriment, are briefly mentioned. Presupposing therefore the more theoretical knowledge of the subject, it tells what are the duties of the pastor and the confessor, first prior to assisting at a marriage; secondly, in the actual celebration; thirdly, after the celebration. Under the first heading are indicated the points on which the espoused are to be examined and instructed; the next steps to be taken after the given instruction, should, for instance, the examination reveal an impediment. The second section explains the pastor's and the confessor's part in the celebration of marriage, and the third part states how the couple wedded are to be instructed in their duties, when and how matrimony may be dissolved, how illicit and invalid marriages are to be treated, the *sanatio in radice,* how it is to be obtained and applied, and so on. Something is said about civil marriages in Belgium, and the precise formulas of application for dispensations are appended. No practical aspect of the subject seems to have been overlooked and the whole is conveyed in a simple and translucent style.

DANTE. "THE CENTRAL MAN OF ALL THE WORLD." A Course of Lectures delivered before the student body of the New York State College for Teachers, Albany, 1919, 1920. By John T. Slattery, Ph.D. With a Preface by John H. Finley, L.H.D. New York: P. J. Kenedy & Sons, 1920. Pp. 285.

Our Dantean literature is meagre when compared with that which has been produced by non-Catholic writers, Cary, Longfellow, Norton, Butler, Plumptre, Vernon, Wickstead — to mention only names that come unbidden to one's mind—none of these is of Dante's faith, yet each has rendered the *Divina Commedia* into excellent English verse. On the other hand, when we have mentioned Father Bowden's booklet and his, excellent indeed, adaptation of Hettinger and have added Mr. Gardner's *Dante Primer,* we are at a loss to increase the list. Mr. Gardner in the *Catholic Encyclopedia* states that "the first complete translation of the 'Divina Commedia' into English, the work of an Irishman, Henry Boyd, was published in 1802 (that of the 'Inferno' having been issued in 1785)". Boyd's name and nationality suggest that he may have shared Dante's faith. If so, he was then our first, and last, translator of our greatest, and the world's greatest poet!

Why there should be so noticeable a discrepancy between Catholic and non-Catholic Dantean literature need not be here discussed. The existence of it has been mentioned simply to remind the present reader that his attention is not being directed to a supernumerary publication, as, for instance, were he invited to peruse the reviewer's laudations on, let us say, a new Key to Heaven! And yet, come to think of it, *mutatis mutandis,* this is just what actually is being done.

Dante indeed gave the world a wonderfully constructed Key to Heaven. The *Divina Commedia* unlocks the celestial portal. The Inferno closes in the outer darkness, hopelessly unopenable; the Purgatorio opens out the luridly lightful but hopeful way to the Paradiso, the realm of the Blessed. Heaven unlocked, Paradise regained through pain and prayer, this is Dante's culminating vision unfolded in the immortal trilogy, — Heaven opened, illumined, explored.

In the book before us much is done to bring the celestial drama within the comprehension of the average mortal. First, there is the background of history. The poet is revealed in the light thrown upon him by the characteristics of his times—the golden age of faith; an age of restless, intellectual inquiry and idealized art; an age of chivalry and reverence for woman. Next comes a study of the poet's personality—Dante the man. If the historical events of Dante's life are neither numerous nor striking, the traits of his personality, of

mind, heart, temperament, habit, are as rich as they are manifold. Fortunately no writer nor artist ever revealed himself so fully or so intimately in his work as did Dante. These traits are aptly portrayed in the volume before us by extracts from his various writings. Having seen Dante the man, we are next invited to study his works—especially his masterpiece. The Inferno, the Purgatorio, and the Paradiso are analyzed, each in turn, the outstanding features being illustrated by appropriate excerpts.

Viewing the work as a whole, it is a serviceable and a praiseworthy addition to our Dantean literature. While not as analytical or as profound and erudite as Hettinger's book, it is simpler and more popular. It introduces the average intelligent reader to the Divina Commedia and whets his appetite for more—the more which he should get from a study of the text, at least in translation, though preferably in the original. The text and an excellent translation on parallel pages are given in Wickstead's dainty volumes in the Temple Classics.

Dr. Slattery has used several translations, Cary being chiefly in evidence. The quotations are for the most part in (blank) verse form. It had been better if this were the case throughout, as in the continuity of the prose line form the poetical value is considerably weakened. One could wish, too, that the author had adopted "Dean" Plumptre's rhythmical translation, which so closely and happily imitates the original.

It is natural and pardonable for a writer on so sublime a theme to indulge in superlatives. The license, however, is occasionally immoderately yielded to, as for instance in taking over the estimate of the poet made by John Addington Symonds, namely that Dante was "the greatest, truest, sincerest man of modern Europe", a somewhat mountainous accumulation of superlatives. These and a few more like excesses, together with an occasional verbal inaccuracy, might be emended in a future edition. An index would also enhance the service of a book that is in so many ways useful and attractive.

THE ENGLISH CATHOLICS IN THE REIGN OF QUEEN ELIZABETH. A Study of their Politics, Civil Life and Government. 1558–1580. From the Fall of the Old Church to the Advent of the Counter-Reformation. By John Hungerford Pollen, S.J. London: Longmans, Green and Co. 1920. Pp. 387.

THE PROBLEM OF REUNION. Discussed historically in Seven Essays. By Leslie J. Walker, S.J., M.A. London: Longmans, Green and Co. 1920. Pp. 255.

A review of the first of these two books was preparing for the

press when the second came to hand, and it then seemed preferable to alter the account of the one so as to conjoin with it that of the other, since the two happily supplement one another, both from an historical and a theoretical point of view. The former is the story of religious disunion. It tells how England came to be permanently severed from the Church. The consequence of the English schism was by a logical and a psychological necessity the multiplication of numberless sects and the severance of the Anglican body itself into various dissentient parts as mutually opposed one to another as are the Nonconformist denominations.

The other volume treats less historically than theoretically of the disunion and more particularly of the plan and method of reunion. Its aim is to show how England, and not only England but all the countless sects, whether they inherited their dissent from the Anglican schism or from any of the various other Reformers, may be reunited and the Christian world once again be brought to the enjoyment of identity of faith and worship.

The two books are mutually complementary. They are coëfficients of a central theme, counterparts of the world's religious epic. One tells of the Paradise that was lost, the other of Paradise to be regained. For this reason they may be conjoined.

Father Pollen has not purposed recounting the story of disunion *ab initio*. To have done so would have carried him back to the schism introduced into England by Henry VIII and to the deepening of the gap by Edward VI. He has chosen rather to tell only of the ruin wrought by Elizabeth. Nor has he centred the narrative so much upon the negative work of destruction as upon the positive reaction thereto by the Catholic body. The heroic deeds of the individual confessors and martyrs who suffered and died under the Elizabethan persecutions have been many times recounted by competent authorities. But the historical background to the picture, the life of the people as a whole, has heretofore been missing, or at most it has been depicted by non-Catholic hands who have by no means done justice to the truth. And this partly because of religious prejudice but likewise from lack of that knowledge of the facts which could be gained only through the recent opening out of the Roman archives, the Spanish Calendars, the French Diplomatic Papers, and the English State Records. Upon these sources Father Pollen has been able to draw. The result is a faithful and a relatively complete account in the first place of the fall of the ancient church and in the second place of her resurrection and the new life infused into her body under the stimulus of persecution.

It would be quite impossible here to sketch more than the barest outlines of the story which Father Pollen gives of how the downfall

of the old faith was effected. The destructive forces worked partly from within, though largely from without. The vital energies of the Catholic body weakened under Henry were only in part renewed by the efforts made by Mary and Pole to regalvanize them. Moreover, it happened then, as it has happened since and is happening now in our own day, that the conservative elements in England were unorganized and without effective leadership, while the destructive powers were marshalled with consummate wisdom. "All things considered, the Marian Bishops must be said to have given an example of magnificent courage and splendid unanimity. Amidst general defection and tempting solicitations, in spite of the ever-increasing severity of the persecution, they stood manfully to their posts, speaking aloud, so long as they could do so, then voting uniformly against the new measures; finally protesting, without avail, at the injustice done to their rights and to their persons. We cannot detect any duty they left undone, nor any cowardice which might have encouraged, nor any indiscretion which might have needlessly irritated, their foes. Their misfortune was that they, men of good, though of only average abilities, were called upon suddenly to fight with Cecil, a political genius of the first rank, supported by the might of the Tudors, which no English statesman or party, however strong, had ever succeeded in thwarting. They were, in consequence, entirely outgeneraled and overthrown. It must be confessed that in leadership they were deficient. We see no trace of plan, organization or provision for the future; no alliances, no combinations, no idea of keeping part of their forces in reserve in case the rest were defeated. They do not know how to appeal to the people, how to make or lead a party. Sander records that, before the Conde de Feria left England, he sent to ask Archbishop Heath what could still be done. The answer was: 'Nothing can be done, but we can suffer whatever God wills.' A Christian, a noble sentiment, no doubt; but not the maxim of a great and inspiring leader" (pp. 36-37).

Once again the prudence of the powers of darkness proved superior to that of the children of light. Organizing and leading the forces of destruction was not so much due to Elizabeth as to Lord Burghley. "The fate of England," Father Pollen notes, "was decided at a time and place unknown to us, when Elizabeth took Sir William Cecil as secretary and Chief Councillor. If the responsibilities for the English Reformation lie chiefly with Elizabeth, Cecil was certainly the most active and efficient of her coöperators." The dissection of Cecil's personality is one of the arresting features of the present narrative. It is a penetrating, discriminating, well-balanced analysis of one of the most forceful and subtle characters that plotted and effected the downfall of the old religion in England.

After laying bare the dissolving forces within the English Catholic body and the aggressive work of the Queen and her ministers, the author tells briefly of the Rising in the North, which was evoked to defend both the Catholic cause and the political rights of Mary Stuart. Next comes the excommunication of Elizabeth by St. Pius V. Although both the Rising and the excommunication were "political failures", they were nevertheless successful, religiously viewed, inasmuch as they gave to the Catholics a new aspiration to resist the tyranny of the State Church, and so prepared them for the religious awakening which came with the arrival of the Seminary priests from Douay and Rheims, and of the Jesuits from the English College in Rome. It is impossible to estimate the good accomplished by these zealous apostles. They reawakened the dormant faith of large multitudes, converted many of those who had lapsed into heresy, and renewed the fervor of the whole Catholic body. The letters of Fathers Campion and Persons offer vivid pictures of the revival of faith and fervor under the fires of the persecutions to which they were subjected. They overflow with joy at the abounding harvest. "We are full of happiness," writes Persons, "and our Lord consoles us so much on every side that it seems as if we were in a delightful paradise. The reasons of this are: first, the peril itself will bring with it the highest of all God's blessings — that of suffering something for His Holy Name. If God should bring us to that, we hope that not only our courage, but also our answers, which we have ready in writing, will be such that no loss shall ensue to the honor of his Holiness, nor to the reputation of the Society. Then, while our Lord leaves us free, the hope of fruit is very great, for we are so welcomed, so occupied, that both time and strength fail us. I am obliged daily during my journey to make two or three discourses to gentlefolk who are so affected by the Spirit of God that they are ready for any enterprise, however signal. On almost all occasions they offer themselves and all their property, and their zeal and fervor is wonderful, especially in three respects. *First* in hearing Mass, at which they assist with such sighs and frequent sobs that, dry though I am, it moves me to tears despite myself. The *second* is their reverence and zeal toward the Holy Father. For, greatly as they should and do appreciate his authority, this is not so great as their love. Hence it comes that as soon as they hear these words: 'Let us pray for our Pontiff Gregory', in the litany, they raise their hands and voices to heaven with an unanimity that is wonderful. The *third* is their wonderful fortitude of mind and readiness to suffer any travail on account of religion" (p. 364). Campion's letters re-echo the same tone of joy and triumph, blending with it naturally, as was his wont, that note of geniality which never forsook him.

If the story of the collapse of the faith is depressing and painful, the account of its revival under the Counter-Reformation is full of joy and hopeful courage. Both features are faithfully brought out in Father Pollen's narrative in which the events are shown in their objective setting. They are not colored nor grouped so as to prove a thesis. They flow on in what the documentary evidence convinces one must have been their actual historic relationship. Probably from no other single work can one get such an all-around satisfactory explanation of how religious disunion was effected in England, while at the same time so much of the ancient faith and fervor was retained—faith and fervor which under the influence of the relatively recent Oxford Movement and the present-day agitation for religious unity are surely *motifs d'espérance.* It is true many people believe that the High Church and the Ritualist movements are keeping many out of the true Church, halting them, as it were, at a, to them, satisfying halfway station. Many others, however, as for instance the late Father Maturin and Father Walker in the volume above, think otherwise. "These movements," says the latter authority, "are providing us with hundreds of converts, and what is of even greater moment, are working as a leaven in the country at large, dispelling ignorance, breaking down prejudice, and leading men from truth to truth, in a way that to us is impossible. Reunion is a long way off, but the path to it is being rapidly straightened, thanks largely to the tireless zeal and endless patience of those who, as yet, see with us in part only" (Preface, pp. vii-viii).

It is to help on this movement that Father Walker has composed the present group of essays.

The disruption from the Mother Church effected first by Henry was deepened and widened by his illegitimate daughter, Elizabeth. The same forces, however, that effected the severance of the Anglican Church and together with it the introduction of the manifold forms of Protestantism, brought about the disruption of Anglicanism itself into its various dissentient branches, ranging in their doctrinal tenets and liturgical practices all the way from the broadest latitudinarianism to the High-Church and Ritualism; the latter almost a reflection of Catholicism, being outwardly in many cases indiscernible therefrom and differing only in the formal motive of faith —the authority of Peter's successor.

Is a reunion of all these discordant bodies at all possible? Non-Catholics are coming to see that without union of the Protestant Churches with Rome a united Christendom is a chimera. But is reunion with Rome any more than a thing devoutly to be wished, but hardly to be hoped for? Whatever may be said in answer to

this question, there can be no doubt that it is a problem which must be faced and is actually being faced more closely to-day than ever before. One of the good results of the war has been a closer knitting together of humanity. The union of nations into the opposing armies was paralleled, if not surpassed, by the world-wide coalitions effected by the bonds of sympathy and coöperation in deeds of benevolence. From this sentiment of getting-together has likewise grown the desire for closer union of the faith that should work by charity. In many ways the war promoted the feeling and desire of religious unity. Men from all parts of the earth professing every form of belief and no belief and thrown together in the closest contact could not but influence one another's religious convictions and evoke questions as to why they so widely differed and whether there was any path to agreement on the eternal issues. And whatever may have been the effect here and there of non-Catholics coming into intimate relation with Catholics in camp and trench, at home and in church, the opinion seems well established that, on the whole, it has resulted in the dispelling of ignorance, the breaking down of anti-Catholic prejudices, and a better understanding and appreciation of Catholicism in general.

What the Spirit of God has begun and what the war, inspired by evil motives but working for good, has furthered, these essays on reunion aim to promote. As the author is well aware, "the problem of reunion is complicated, and the issues at stake obscured by a cloud of dust for which past controversies are largely responsible. Yet somewhere, hidden away in the past, lies the root-cause of all our differences; and somewhere, too, lies hidden the clue that with God's blessing is going to solve them. It is these we must seek to discover, if reunion is ever to be accomplished, remembering always that in spite of diversity our aim is the same, and that, though conflict results, it is engaged in on all sides from good motives" (Preface, p. ix).

Father Walker has given us the first adequate study of religious union. The study deserves to be called *adequate* with emphasis, because there seems to be no actual, or even possible, aspect of the problem that is not considered and thoroughly analyzed. Of the seven essays comprised in the volume the first points out the need of reunion, a need that is made more apparent by the spreading of sceptical indifference and religious antipathy occasioned because of the war and the fact that a united Christianity is essential to a peaceful solution of the labor problems. The second essay discusses the triple nature of the problem; the third considers the problem of polity; the third manifests the ambiguity of Anglicanism. These first three chapters treat the subject primarily as affected by conditions in Eng-

land, though the ideas brought out are no less applicable to our American environment. The remaining three essays strike a deeper and a more universal chord. They deal respectively (1) with the reformation of righteousness, its sources and methods; (2) with the causes of religious diversity; (3) with the exclusive claims of Catholicism.

To insist on the exclusiveness of Rome, as the author recognizes, will seem uncharitable to Protestants. But as he in all kindness shows, "it is necessary that truth may appear. The evil of schism is so great that, as St. Irenæus pointed out, it can never be justifiable, and no true reformation can come by this means. The Protestant Reformation did come by this means, but it has ended by destroying that very faith which it hoped, by reforming, to save; whereas the old Church, in spite of ceaseless attacks, has preserved it entire through them all. Such being the case, she cannot but ask Protestants to repent of a schism which has worked so much evil if they would again become members of her fold. Neither can she do otherwise than ask them to acknowledge her authority and submit to her teaching, since she is conscious that her Lord speaks through her voice. Yet, in truth, as it is not of their own sin that our separated brethren are asked to repent, but of a mistake which their ancestors made, so also they are not in reality asked to give up anything, but rather to receive something back again, which through no fault of their own they have lost. All that they believe, the Catholic Church believes, only she believes more than this, and this more surely, since her faith is built on a rock. It is that something which they lack, and are dimly conscious that they lack, that Protestants are asked to accept as the condition of Catholic reunion. They may or may not succeed in reuniting with one another. One hopes that they will, if by this means Catholic reunion would draw nearer; and the Anglican Church as a *via media* between truth and the more extreme forms of its negation, may possibly be able to help toward this end. But ultimately nothing but the whole truth will suffice, and nothing short of that can endure, and the whole truth can neither come, nor endure, except in the way Christ has appointed" (p. 254).

The foregoing passage may suffice to illustrate the spirit of the work, which happily associates kindness with firmness. For the rest, enough has been said to indicate its purport and importance. Those who are acquainted with the author's *Theory of Knowledge* in the Stonyhurst Series of Manuals of Catholic Philosophy need not be reminded that he is a past-master in the logical art; as penetrating in analysis as he is consecutive in his deductions. It is the latter quality that is most conspicuous in these essays. From the first to the last page the thought is an unbroken chain; and the analytical table of

contents reminds one in this respect of nothing so much as the *Contra Gentiles,* the masterpiece of logical continuity. In a work so perfectly constructed one feels, however, more the absence of a topical index.

Literary Chat.

Fr. Cuthbert Lattey, S.J., professor of S. Scripture at St. Beuno's (Wales), contributes an instructive paper to the current number of *Biblica* (Fasc. III), on the manner in which the historical Gospels were composed. The title of the article is "The Place of Memory in the Composition of the Synoptic Gospels". The so-called Higher Criticism has hitherto sought to explain the likenesses and the differences in the Synoptic Gospels by the hypothesis of their being drawn from different written documents. Father Lattey points out that this theory does not sufficiently explain the differences such as we have them in the concrete. On the other hand, it is not merely to be assumed, but has been demonstrated by well-authenticated documents that there existed a simple and original version of the life and the sayings of Christ before the Gospels were written. Such a version was of course known to the Evangelists; they could easily recall the facts and sayings from this source, and it may be readily assumed to have formed the colorless background to their writing under the inspiration of the Holy Ghost, and with Divine guidance to keep them from misstating either fact or doctrine in its essential purpose of a permanent record of revelation. As the human authors, all three Evangelists summarize the divine message in their own way, for their own immediate purpose of preaching Christ crucified; and all three add something of their own, the fruit of special knowledge or special inquiry. They agree in what would be most easily remembered; they differ in some matters, and they omit such things as might escape the memory of each. The character of the portions in which they agree and of those in which they differ, if examined in detail, bears out this contention, and thus leads to the solution of the so-called Synoptic Problem.

Some years ago a Catholic gentleman, Mr. William Reed Lewis, established a small lending library at Bexhill-on-Sea, in England, for people who would be benefited by reading good books. The founder's motto was "No fees—no fines—no formalities". Gradually, through coöperation with equally disinterested persons, he was able to extend the advantages of the library—to supply convents, reading circles, hospitals, and sodalities, all of which circulate the books. Since August, 1916, a postal library system has been established allowing the traveler, the student, the weary, the sick, in any part of the world to obtain books from the shelves by parcel post. This astonishing breadth of enterprise, far from creating abuses, proved of extraordinary benefit. The *Bexhill Library* issues a *Catalogue,* with supplements every four months, from which the reader may select. There is no restriction as to creed or condition of the borrower. The number of volumes in circulation at present is over ten thousand, and there are some two thousand borrowers by post.

Of course there is need continually of benefaction to sustain the work; but aid comes spontaneously from all sides where the effort is known and understood. Recently the Holy Father has sent a letter to the founder of the Bexhill Library, in which the Pontiff says: "We desire to commend it to all rightly thinking people." Our Knights of Columbus are, we believe, doing similar things, but there is ample room for further expansion in the same direction from other sources—such as our large city parishes. A good book is a preacher;

even if it be stolen or misplaced, or lost to the original owner. It does its work wherever it is found, and thus returns the generosity of those who put it in circulation with a hundredfold blessing.

The Church Expectant is the title of a slender volume (pp. 86) written by an Anglican clergyman, Wilfrid L. Knox, of Trinity College, Oxford, and issued in an attractive form by the Society of SS. Peter and Paul, London. The author's aim has been "to put forward in plain language the teaching of the Church about the state of the Dead and to contrast this teaching with that of the Modern Spiritists". The doctrinal elements of the work are on the whole sound and clearly conveyed. The same is true as regards the teaching and the phenomena of Spiritualism. On the latter the author shows himself well informed. He rightly claims that some of the spiritistic events are explicable only through the coöperation of unembodied intelligences.

Dr. Knox argues conclusively and acutely against the New Revelation which the Spiritists claim to have received through the mediums and the controls. But occasionally a failure to distinguish between the natural and supernatural agencies becomes apparent, as, for instance, where he remarks: "I see no reason to suppose that the powers of mediums are not exactly the same as those by the right use of which the Saints have been able to see visions and to work miracles" (p. 79, note). Surely there is a difference, an essential difference, between the medium's powers and the miraculous powers communicated by God on occasion to the Saints. The former are purely *natural*, at the most supernormal. The latter are essentially *supernatural*, immediately communicated by God. A creature can no more, *sola propria virtute*, work a genuine miracle, e. g. raise the dead to life, than he can create. Both effects require an immediately divine supernatural power.

The booklet contains a fairly accurate account of the Apparitions of Our Lady to Bernadette at the Grotto of Lourdes. The account is based on Henri Lassère's well-known *Notre Dame de Lourdes*, and is substantially accurate. Aside from the above and a few other slight inaccuracies of statement, *The Church Expectant* is a serviceable auxiliary of the truth against the insidious workings of one of its most crafty present-day adversaries.

Speaking of Lourdes naturally brings to mind *The Logic of Lourdes* recently issued by *The America Press*. When we have said that the booklet is from the pen of Fr. John Clifford, S.J., it will be superfluous to remind the reader that the title of the book is appositely given. Father Clifford's *Logic of Lourdes* is above all else logical—an object lesson in Critics no less than Dialectics, *logica docens simul ac utens*. Besides this, it is the story of Lourdes happily retold, not indeed in its historic details and incidentals, but in its messagerial character as God's testimony to the Church. Starting with the case of Marie Lebranchu, the heroine of Zola's famous, or, rather, infamous novel, the author introduces us to the Medical Bureau at Lourdes and shows how impossible it is to explain by natural causation the countless critically authenticated cures wrought through the intercession of Notre Dame de Lourdes. Then through a series of chapters almost journalese in their popular mode of appeal, he unfolds the evidential value of the phenomena of which the little Pyrennean town (it is more than "a wee village") has been for beyond sixty years the witness. The volumette (70 pages) is an up-to-date as well as a comely ally of Catholic Apologetics.

Judging by the abundant literature in French adapted to the purpose, the giving of retreats to children preparing for their first Communion should be widespread and suggestive of a prevailing fervor amongst priests and people. The sixth edition of a practical manual arranged for this purpose has just been issued by Pierre Téqui (Paris). The title of the book, a solid octavo of over four hundred pages, is *Le Prédicateur des Rétraites de Première Communion*. It contains

ten preparatory Retreats for each of which seven instructions are given. There are also twenty-five instructions for the day itself and a collection of fifty brief illustrative stories. The volume, which is compiled by two missionaries, the same who composed the *Vade Mecum des Prédicateurs*, will prove a source of valuable suggestions to busy priests who have to give retreats on like occasions.

Devout souls whose spiritual taste leads them to meditate on the Communications made by the Sacred Heart to Blessed Margaret Mary will find food for pious reflection in *Les Promesses du Sacré Cœur*. The author, the Abbé Truptin, has made a historico-critical, but principally a devotional, study of the Promises. The result is summed up in a compact duodecimo of some three hundred and thirty pages. (P. Téqui, Paris.)

That eminently wise and untiringly active organization, the Catholic Social Guild (Oxford, England), issues its eleventh Year-Book as a *Guide to Social Students* — a bright little volume full of timely suggestions on how to form Study Clubs and Classes, how to conduct them, and so on. The *Guide* should be a great help to priests who are engaged in such work. Directors of colleges and seminaries will likewise find the booklet of service. Its bibliography of social literature is particularly valuable and up-to-date. One likes to hope that through the same efficient association, the Catholic Social Guild, we may some time get a thoroughly good Manual of Sociology. We have an abundance of books on "Social Science," that is, manuals of practical directions looking toward social betterment (which more or less repeat one another); but a Sociology based on reliable historical data and on the results of Social Psychology (a field likewise uncultivated by us) is a thing greatly to be desired.

A little manual for which we thank the French more than we did for the copious stream of the *livres de propagande* which flowed over to us during the war is *Recettes Domestiques et Rurales*. A wonderful thesaurus of things useful to know how to do and to undo, to make and to remake, is this little pocket-book. (Paris: La Bonne Presse.)

A thoughtful, devotional, and a beautiful little volume, embracing the substance of several courses of lectures by the Archbishop of Bombay, the Most Rev. Alban Goodier, S.J., has recently been issued by Benziger Brothers under the title *Jesus Christ, the Son of God* (pp. 152). The booklet comprises three parts, treating respectively of Belief in Jesus Christ, the Historic Christ, and the Judgment passed on Christ, especially during His Passion by the several actors in the Tragedy. We have called the work thoughtful because it is a thoroughly reasoned-out conspectus of its subject matter. The discourses summarized were originally delivered before audiences in India, the half of whom were non-Christian.

The thought elements do not, however, contract or lessen the devotional nutriment nor aridify the literary flavor. The little volume is one which a priest will find helpful for his own soul and a source of spiritual light and heat for others, non-Catholics as well as Catholics.

The Fathers of the Blessed Sacrament (184 E. 76th St., New York) issue a small pamphlet entitled *Under the Eyes of Jesus*, consisting of devout colloquies between the *Voice from the Tabernacle* and the *Soul*. The reflexions, which are calculated to foster love and sacrifice, give a helpful direction to one's visits and suggest affections available for the Holy Hour.

The Brides of Christ, by Mother Mary Potter, Foundress of the Little Company of Mary, is, as its title suggests, a spiritual guide book for nuns. The "little Mother" has to her credit a number of devotional manuals, comprised in the series "Our Lady's Library". Like its predecessors, the latest is characterized by solidity, fervor, sanity, and practicability. It is published by Matre & Co., Chicago (pp. 109).

Books Received.

THEOLOGIA MORALIS. Secundum Doctrinam S. Alfonsi de Ligorio, Doctoris Ecclesiae. Auctore Jos. Aertnys, C.SS.R., S. Theologiae Moralis in Collegio Wittemiensi olim Professore. Editio decima quam recognitam atque auctam ad Codicem Juris Canonici accommodavit C. A. Damen, C.SS.R., Juris Can. Doct. et Theol. Mor. Prof. Tomus II. Buscoduci, Teulings Editorum Societas. 1920. Pp. 521.

DE DELICTIS ET POENIS. Praelectiones in Lib. V Codicis Iuris Canonici quas in Pontif. Athenaeo Seminarii Romani tradebat Prof. Adv. Iacobus Sole, Supremi Tribunalis Signaturae Ap. Prael. Referendarius, Consultor S. Congr. Concilii et Commissionis Pont. ad Codicis Canones Auth. Interpretandos. Fridericus Pustet, Romae, Ratisbonae, Coloniae Agrippinae, Neo Eboraci, et Cincinnati. 1920. Pp. viii—452.

A HISTORY OF PENANCE. Being a Study of the Authorities, (a) for the Whole Church to A. D. 450 (Vol. I, pp. xxix—496), and (b) for the Western Church from A. D. 450 to A. D. 1215 (Vol. II, pp. xix—280). By Oscar D. Watkins, M.A., Vicar of S. Cross, Holywell, Oxford. Longmans, Green & Co., London and New York. 1920. Price, $16.00 *net.*

THE PATH OF HUMILITY. By the author of *Spiritual Progress,* etc. Benziger Brothers, New York, Cincinnati, Chicago. 1920. Pp. ix—292. Price, $2.00 *net.*

THE DIVINE OFFICE. A Study of the Roman Breviary. By the Rev. E. J. Quigley. M. H. Gill & Son, Dublin. 1920. Pp. xii—288. Price, 7/6 *net.*

THE BRIDES OF CHRIST. Sequel to *Spiritual Maternity.* By Mother Mary Potter, Foundress of the Little Company of Mary. (*Our Lady's Little Library Series.*) Matre & Co., Chicago. 1920. Pp. vii—109. Price, $1.25; $1.35 *postpaid.*

THE SCHOOL OF LOVE AND OTHER ESSAYS. By the Most Rev. Alban Goodier, S.J., Archbishop of Bombay, author of *The Prince of Peace, The Meaning of Life, The Crown of Sorrow,* etc. Benziger Brothers, New York, Cincinnati, Chicago. 1920. Pp. 150. Price, $1.25 *net.*

JESUS CHRIST, THE SON OF GOD. By the Most Rev. Alban Goodier, S.J., Archbishop of Bombay. Benziger Brothers, New York, Cincinnati, Chicago. 1920. Pp. 152. Price, $1.25 *net.*

A EUCHARISTIC MANUAL. With Thirty-four Finely Finished Engravings. Fathers of the Blessed Sacrament, 184 E. 76th St., New York. Pp. 127. Price, *postpaid:* paper cover, $0.17; cloth, $0.27; 20% off on 100 or more.

MY ROSARY, or "The Beads". John W. Winterich, 59 E. Main St., Columbus, Ohio. 1920. Pp. 33. Price, 0.10; $7.50 a hundred.

L'AUTRE VIE. Par Mgr. Élie Mèric, Prélat de la Maison du Pape, Docteur en Philosophie et Lettres, Docteur en Théologie, Professor à la Sorbonne. 2 vols. Quatorzième édition. Pierre Téqui, Paris. 1920. Pp. xviii—337 et 400. Prix, 11 *fr. franco.*

DOMINICALES. Tome III: De la Saint-Pierre à l'Avent. Par M. l'Abbé Eugène Duplessy, Directeur de *La Réponse.* Deuxième édition. Pierre Téqui, Paris. 1920. Pp. 200. Prix, 8 *fr. franco* (majoration comprise).

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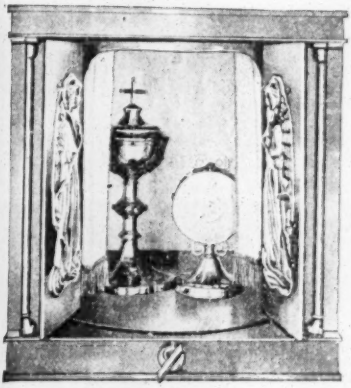

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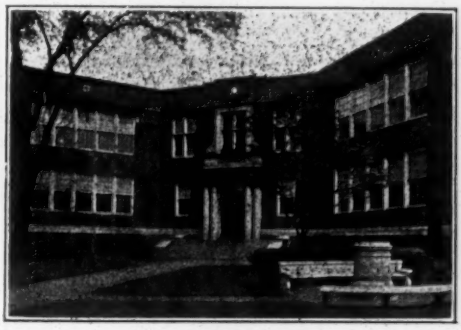

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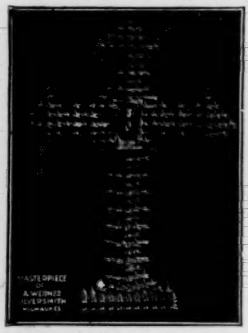

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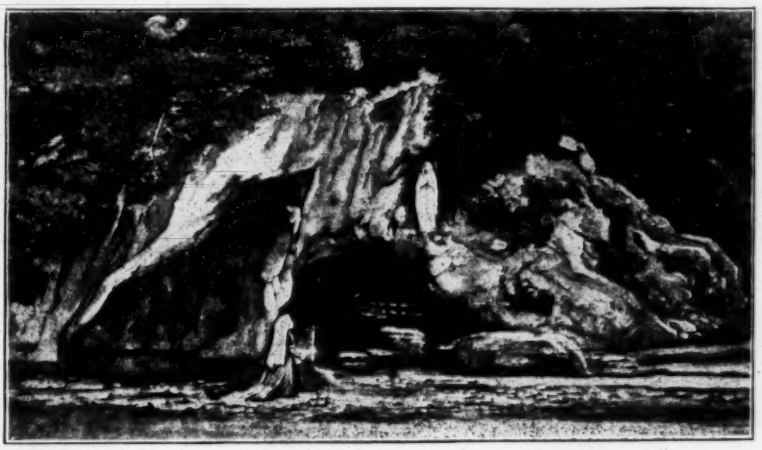

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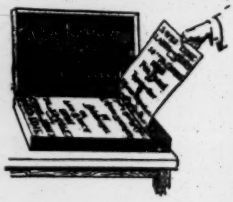

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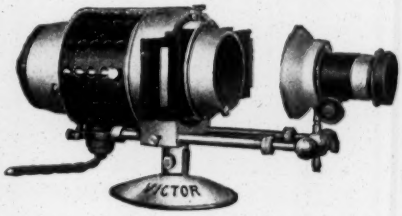

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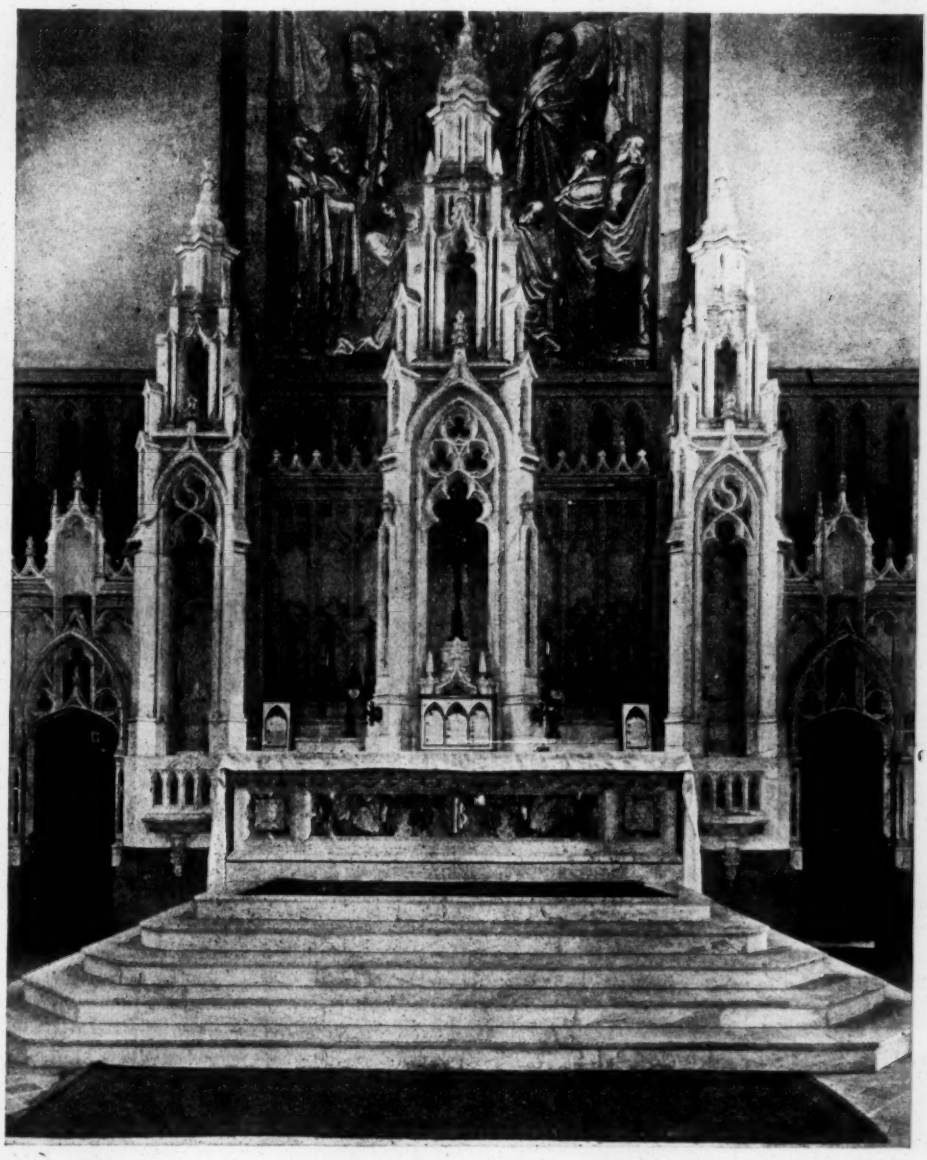

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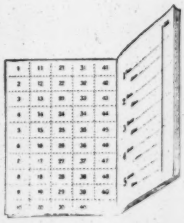

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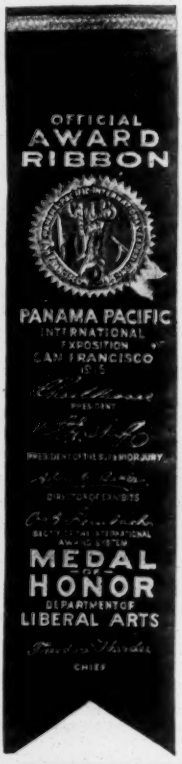

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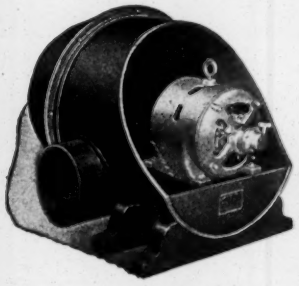

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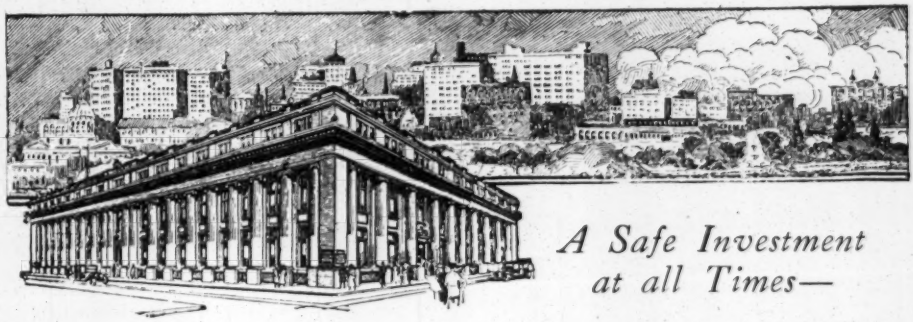

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6% First Mortgage $500

Real Estate Serial Notes

IN these times of changing conditions prudent people naturally and wisely turn to first mortgage securities based on land as the basic and best of all investments.

For land is the source of all values and cannot be taken away or destroyed. It is definite, tangible, permanent. Moreover, we will not accept a first mortgage unless the property is located in a city where real estate values are stable and rentals adequate. There is, therefore, no speculation in the First Mortgage Real Estate Serial Notes we are offering. They are backed by solid and dependable security; they promise a substantial and steady income—and your principal and interest will be absolutely safe.

The Mercantile Trust Company is a member of the Federal Reserve System and by reason of such membership is under the supervision of the United States Government. This means that every loan we make, including "First Mortgage Real Estate Serial Notes," is subject to examination by Government Bank Examiners. So, right from the moment you begin to think of a safe place to invest funds, think of the Mercantile Trust Company as an institution where you will get prompt, courteous attention and honest, efficient service.

Write for circulars giving complete details of the First Mortgage 6% Real Estate Serial Notes we now have to offer. Notes delivered at our risk to any post office or through any bank in the United States.

Send for our booklet, "Investment Steps." It gives in detail the care and investigation we follow in connection with the making of loans.

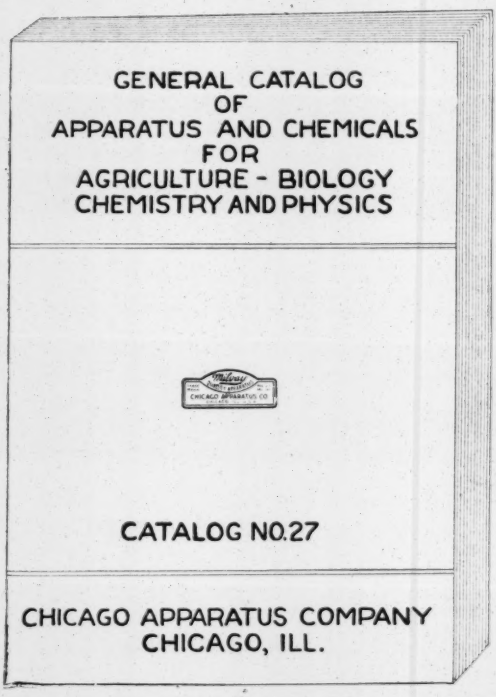
Real Estate Loan Department

Mercantile Trust Company

Member Federal Reserve System — *U.S. Government Supervision*

ST. LOUIS MISSOURI

Capital and Surplus $10,000,000



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If so, you will find this new, large general catalog with its **UP-TO-DATE ILLUSTRATIONS, UP-TO-DATE DESCRIPTIONS,** and **UP-TO-DATE PRICES** of unusual interest. It is the **LARGEST AND MOST COMPLETE CATALOG** we have ever issued.

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SEND for this NEW CATALOG—NO. 27B—giving the name of your school and your official position.

Chicago Apparatus Company

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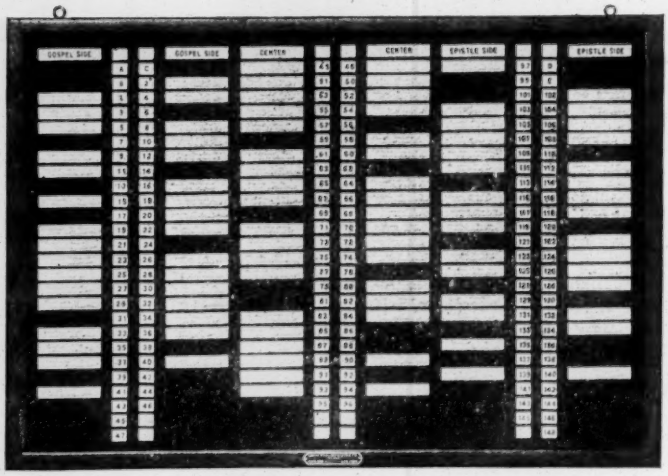
PEW DIRECTORY



Shows the Names of all Pew Renters

Should be placed in every Church. Is a convenience to visitors, and an incentive to members to become Pew holders.

Made to order, according to the layout of the Pews in Church wherein they are to be used. Frames made to match any interior trim.

Upon receipt of arrangement and numbering of Pews, we will submit sketch and price.

UNIVERSAL REGISTER CO.

Established 1903

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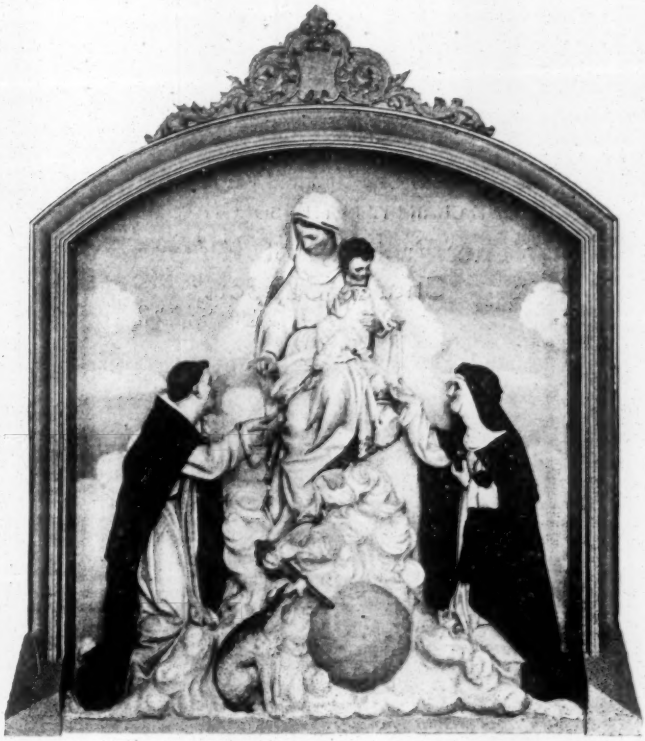

SPANNING the ages for twenty centuries, mighty, invincible, rugged —yet kindly and humble too—has the True Church of God shed its beneficent light over a world that stumbled oft in darkness.

Dedicated to the Spirit of Service—serving God and Mankind in true proportion—it has endured throughout the bitterest assaults because it has been unswervingly faithful to that ideal.

In a less exalted degree, Bernardini's too has sought to serve—and so successfully that now, Seventy Years since its foundation, it is known not as a business but as an institution.

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Ecclesiastical Sculptors and Designers

Statuary : : Stations of the Cross : : Altars

Studios: 28 Barclay Street New York City

"A System for Church Maintenance"

This Card Gets Results

First brought to the attention of the Reverend Clergy in December, 1919, and within three months accepted by eighty-nine churches.

An Individual Reserved Seat

To Support the CHURCH Is a Duty. Advertise the Fact It Pays

They Say it is One Hundred Per cent Efficient

WE CLAIM IT IS THE SOLUTION TO

"The Problem of Equitable Church Support"

Send for a free copy of this system; it covers many of the problems confronting pastors today. It is practical and will be interesting reading.

A feature of this system lies in the fact that it will not be necessary to "educate the people up to it." They will appreciate the combination holder for two reasons, the individual name card, and the holder attachment for hats, muffs, purses, etc. The new combination holder was designed for use with the system and is an improvement on our regular hat holder; it is small, neat and if desired, finished to match the pews.

Is an Incentive to Single Persons to Rent Single Seats

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Place your order now and start the system January 1, 1921

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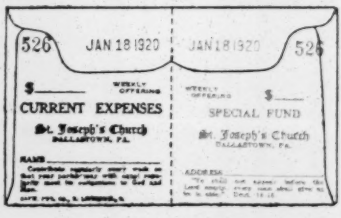

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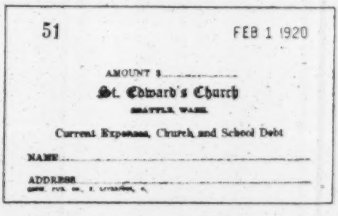

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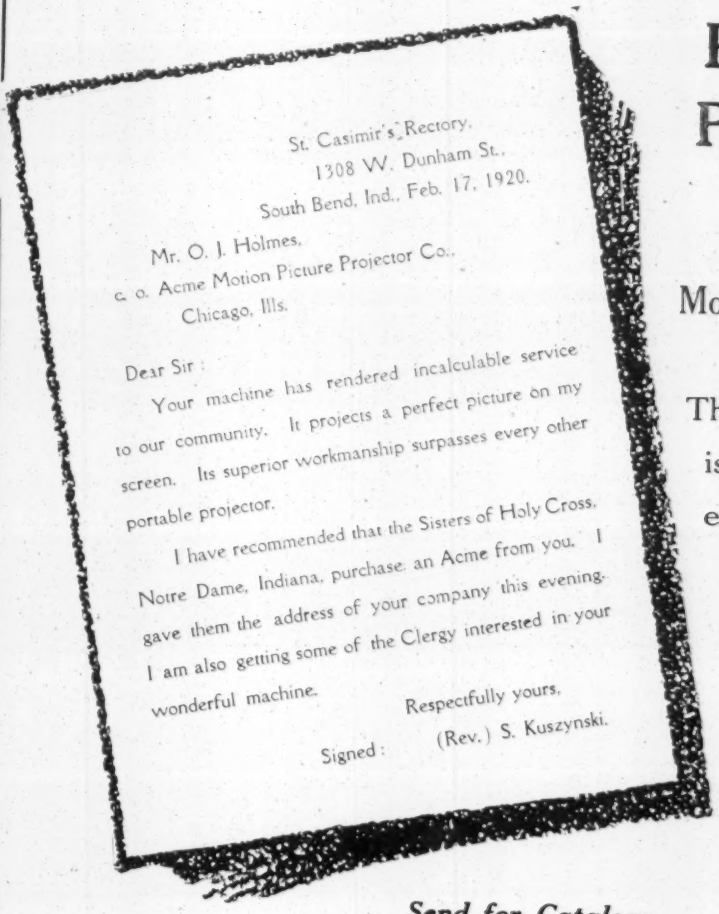
Rev. Father Kuszynski

says:

"Buy the Acme"



St. Casimir's Rectory,
1308 W. Dunham St.,
South Bend, Ind., Feb. 17, 1920.

Mr. O. J. Holmes,
c. o. Acme Motion Picture Projector Co.,
Chicago, Ills.

Dear Sir:

Your machine has rendered incalculable service to our community. It projects a perfect picture on my screen. Its superior workmanship surpasses every other portable projector.

I have recommended that the Sisters of Holy Cross, Notre Dame, Indiana, purchase an Acme from you. I gave them the address of your company this evening. I am also getting some of the Clergy interested in your wonderful machine.

Respectfully yours,

Signed: (Rev.) S. Kuszynski.

Portable Projector

Give Your Own Movie Entertainments

The *"Junior" Model* is especially adapted for use by

Catholic
—churches
—schools
—parish houses
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—institutions, etc.

(Special discount to above)

Send for Catalogs

Acme Moving Picture Projector Co.

1136 W. Austin Ave., Chicago, Ills.

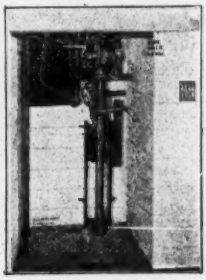
Money-Saving Ash Removal with a G&G Telescopic Hoist

In Connection with the G&G Sidewalk Door Opening Device and Spring Guard Gate

Operator "hooking" a G&G Standard Hoisting Can with Swing Bail (Sidewalk View).

Raising filled can without leaving sidewalk. Can weighs 200 lbs. Pressure exerted only 14 lbs.

Swinging hoisting head (on ball-bearings) to deposit can on sidewalk. Can pushes gate open.



Hoist in area—compact—out of the way. Easy to install and no special pit required.

Illustrations show installation of Model A, manually operated, Hoist. G&G Hoists are made in various standard models—*telescopic* and *non-telescopic*—*manual* and *electrical*. We can show you how you can secure much *better* and *quieter* ash removal—*at less cost*—at your school or institution. Write us for full information. The G&G Telescopic Hoist was investigated and approved March 24, 1915 and June 10, 1920, by Investigating Committee of Architects and Engineers.

GILLIS & GEOGHEGAN, 531 West Broadway, New York

Agencies in Principal Cities *In Canada: Sherbrooke, Que.*

A Story With a Moral

Three or four days before last Christmas a lady telephoned: "Have you a a chalice number so-and-so?" "We regret that our stock is cleaned out." "Can you make up one?" "We are extremely sorry, but our factory is straining every effort to finish the remaining orders for the last pre-Christmas deliveries."

To prevent such disappointments and the heartaches and unpleasantness of last-minute hurried buying, we as well as our dealers urge that you

Do Your Christmas Shopping Early

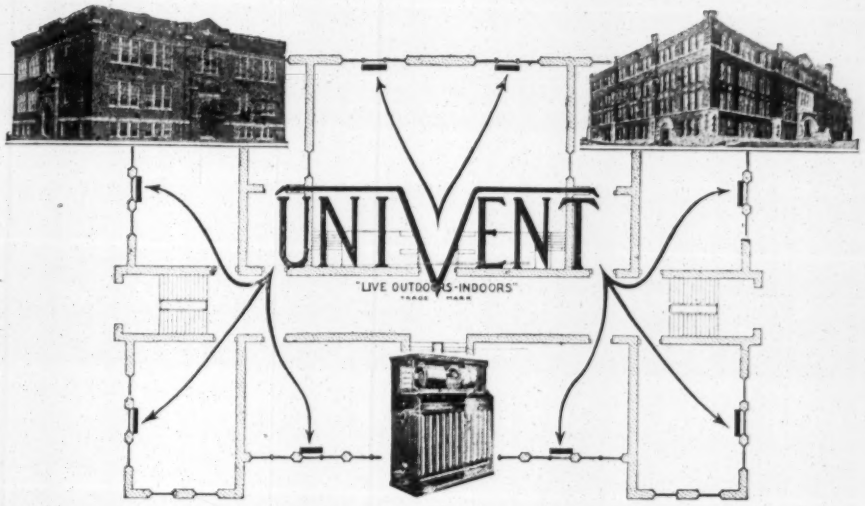
Orders can be placed now for delivery at Christmas

Wright Manufacturing Company, Inc.

Manufacturers of the Better Sort of Ecclesiastical Art Metal

127-135 Master Street, Philadelphia, Pa.

Ask your dealer for the WRIGHT GOODS



YOUR IDEAS ON VENTILATION
CAN NO LONGER BE DEFEATED

When you feel air coming from a register, you don't always know whether it is good or bad air. You can only tell by results; by the effect it has on teachers and pupils.

Absence of heat always causes action, complaints—because lack of heat can easily be felt.

Absence of ventilation always causes drowsiness, consequently no action and no complaint, but a very marked degree of inefficiency.

How often has someone almost convinced you that you were getting good ventilation—when you knew you were not. When you opened a window and let the breeze blow in—*then you positively knew you were getting fresh air.*

With the UNIVENT you know when and how you are getting fresh air—for good ventilation—you can feel the warm, pure air coming direct from outside like a gentle spring breeze.

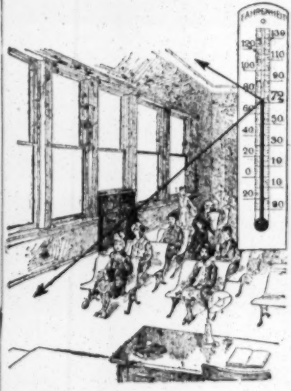
With the Univent system there are no radiators in the room. The Univent contains a double radiator which heats sufficient air for ample ventilation and keeping the room warm—so you see *if you don't get sufficient ventilation, you won't get sufficient heat.*

The Univent delivers the air at a high velocity, without draft, in such a manner that *every nook and corner of the room is filled with fresh air.*

Again—the Univent system is designed on a *unit* basis. Each room is ventilated and heated as a unit by itself. No one, except those in authority, can change or vary the results. Where the Univent is used—

NO VENT FLUES OR DUCTS ARE REQUIRED

Cost of building is reduced.
Power bills are cut.
Fuel bills are less.
Fire hazards are minimized.
Maintenance costs are negligible.
Extra rooms are made available.
Often a whole story is saved.



600 to 1500 cubic feet of fresh air per minute is delivered by each Univent. Each radiator in a Univent has a heating capacity ten times that of an ordinary radiator.

You ought to know how positively and efficiently the Univent works under the most adverse and unusual conditions.

Send for our Free Catalog and Engineering Data Book. They tell you about all the ordinary methods of ventilation—of scientific tests made under varying conditions—and the wonderful results. Write Dept. E.

Moline Illinois

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MOLINE HEAT,
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Please send me complete catalog and information describing the Univent. I am interested in heating and ventilating.

Kind of Building . . . . . .
Name . . . . . .
Address . . . . . .
My architect is . . . . . .
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The Illustration shows our Ideal Clergyman's Plain Black Summer Shirt, made in our own plant at Milwaukee, Wis.

Style "C" is made of a good quality of Sateen
Each $4.00. 3 for $11.50

Style "D" is made of a very fine Twilled Sateen. Silk Bosom
Each $5.00. 3 for $14.50

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We also carry a complete line of Our Own Make Vestments, Surplices, Altar Boys' Cassocks, Banners, etc., and always have on hand Church Goods, Statuary and Religious Articles of every description.

All worth-while Catholic Books, too

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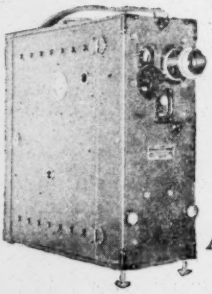
Pictures Have No Language—
Yet They Tell the Story Better than Words

Whatever the mother tongue may be, pictures are readily understood.

However eloquent the orator, his words are strengthened by motion-picture illustrations.

Children to whom text books are dull, find quick interest in motion pictures that carry the same ideas.

The American Projectoscope



"The Portable Motion Picture Projecting Machine without an Apology"

This perfected Portable Motion Picture Projector is designed especially for Schools, Colleges, Churches, Clubs, Lodges, etc., wherever there is need for an educational medium that tells the story better than words. Weighs only 25 lbs. and carries like a suit case, always ready, no "setting up" to be done. Built for wear; error proof—run it forward or backward, you can't hurt it. As easy to operate as a phonograph, any school boy or girl can do it. Uses standard size films; any section can be shown as a "still"—as a stereopticon view—where desired for technical study or discussion.

Attach it to any electric light socket or to the battery on your auto. Exceptional lighting device gives clear, bright pictures at 8 feet or 80 feet.

Eliminates eyestrain and conserves mental energy.

A Combination of Simplicity and Efficiency

Write for our attractive little booklet.

American Projecting Company

6263 Broadway
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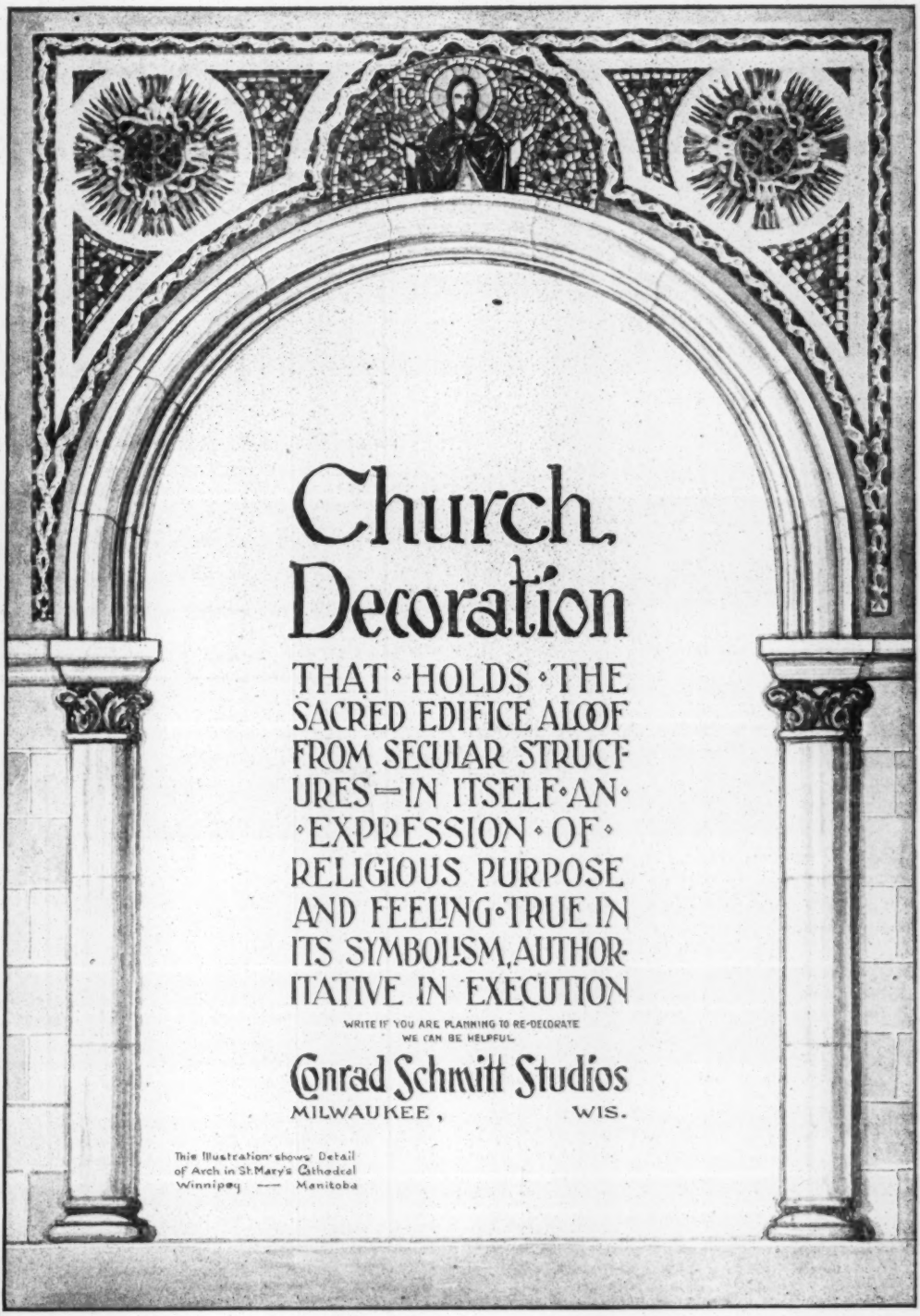
SAMUEL S. HUTCHINSON, Pres. (1292)



Church Decoration

THAT · HOLDS · THE SACRED EDIFICE ALOOF FROM SECULAR STRUCTURES — IN ITSELF · AN · EXPRESSION · OF · RELIGIOUS PURPOSE AND FEELING · TRUE IN ITS SYMBOLISM, AUTHORITATIVE IN EXECUTION

WRITE IF YOU ARE PLANNING TO RE-DECORATE
WE CAN BE HELPFUL

Conrad Schmitt Studios
MILWAUKEE, WIS.

This Illustration shows Detail of Arch in St. Mary's Cathedral Winnipeg — Manitoba

Warren H. Conover

ARCHITECT

NEW YORK

GENTLEMEN:

I beg to inform you that the Composition Flooring installed by you at Keyport High School, Keyport, N. J., has proved very satisfactory in every detail.

The floor is easy to the tread, thoroughly sanitary, warm to the feet, etc. I might state further that in my estimation, it makes a most desirable flooring for work of this character.

Yours very truly,

(S) WARREN H. CONOVER

Architects Everywhere

Recommend

MARBLELOID

The Universal Flooring

For all purposes where long-wearing qualities, beauty of appearance are paramount considerations. It is sanitary, being absolutely waterproof, and it is fireproof—and can't dust, rot or splinter.

Marbleloid has been installed in hundreds of Catholic Churches and Institutions. The most economical flooring that can be laid. Write for booklet. Investigate.

Let Us Solve Your Flooring Problems

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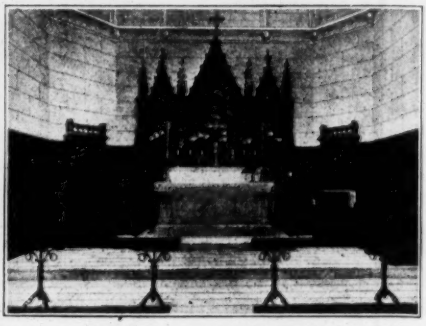
ASBESTONE COMPOSITION FLOORING

FLOORS OF CHARACTER



Asbestone Floor and Walls

Your old floors rendered Fireproof, Sanitary, Beautiful and Permanent—at a reasonable cost.

ASBESTONE is a monolithic composition, applied over wood or concrete in plastic state, producing a surface smooth, durable and noiseless to the tread.

It is to be had in a variety of rich colors, to harmonize with any decorative scheme.

May we furnish free samples, prices and information?

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(58)

Sample FREE!

Every teacher should send at once for a FREE sample copy of the

Favorite Songs

It has a tremendous sale because it is so complete, because offered at such a remarkably low price, and because it has the endorsement of many of the most eminent musical authorities of the Church. Contains complete Choralia, with music for every period of the Ecclesiastical year.

Prices: Only 7c per copy in 100 lots, f. o. b. Chicago. $1.00 per dozen, prepaid. Less than 12 at 10c each, prepaid.

We also publish the "101 Famous Poems" at only 25c per copy.

THE CABLE CO., 1251 Cable Bldg., CHICAGO

ANNOUNCEMENT

The Board of Directors of the Kewaunee Manufacturing Company announce the election of Mr. C. G. Campbell as a Director and General Manager of this Company. Mr. Campbell was for several years associated with us as Sales Manager.

The Directors also wish to announce that Mr. F. H. Wiese is no longer associated with the Kewaunee Manufacturing Company as General Manager and Secretary, or in any official capacity.

The Kewaunee Manufacturing Company, Kewaunee, Wisconsin, is not associated in any manner with any other manufacturer of laboratory furniture or equipment now operating or organizing.

We are in position to take care of the requirements of our trade and have ample facilities for making prompt shipments of our standard line and special equipment consistent with the time required to manufacture.

Thanking you for your past patronage and the continuance of your business, we are

Cordially yours,

Kewaunee Mfg. Co.
LABORATORY FURNITURE EXPERTS
KEWAUNEE, WIS.

C. G. CAMPBELL, General Manager.
J. L. HANEY, President, Treas.
G. A. DUVALL, Vice President.
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Classroom Instruction by Motion Pictures

Motion pictures are now available wherever there is electric light. No expensive, complicated installation necessary.

The American Projectoscope—the portable motion-picture projecting machine "without an apology"—is compact, simple, motor or hand driven, weighs only 19 pounds (25 with motor), throws a perfect picture 8 ft. or 80 ft. with wonderful brilliancy and uses any standard films. Can be reversed instantly to repeat any portion desired. Attaches to any electric light socket. Exclusive lens arrangement, eliminates fire danger. Shows any frame on a film as a "still," like a stereopticon.

Operates Equally Well on Storage Batteries

The most practical machine ever offered for class-room work. Easily carried from class to class.

Ask for booklet giving full description, prices, etc.

We are experts in the field of picture projection and shall be glad to help you work out any problem along this line

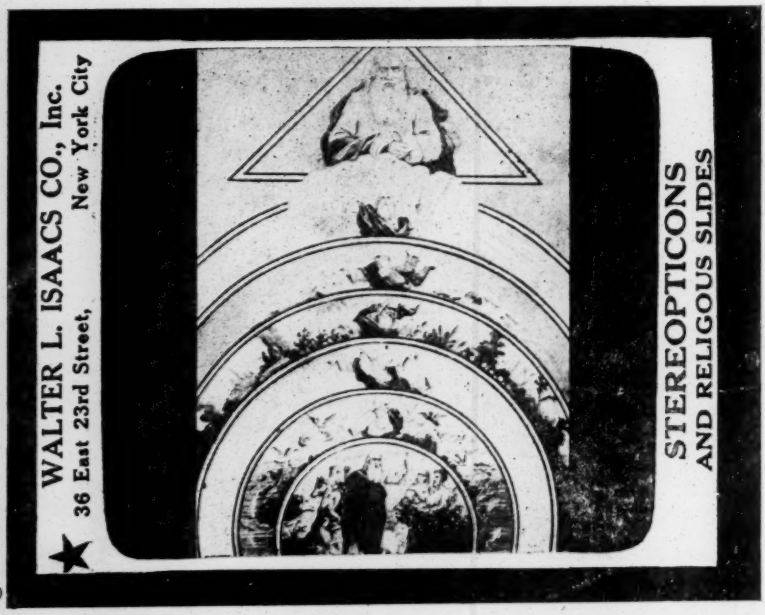
Motion-picture supplies of all kinds always in stock. Regular theater equipment is advised for Educational work wherever a permanent installation is possible.

Exhibitors Supply Company

Educational Department, 1880 Transportation Bldg., Chicago

(1273)

Bible History, Catechism & Mass Lantern Slides



Give your children the best advantages. Visualize the daily lesson by the simple projection of these accurately arranged and beautifully colored views, which are being used and highly commended by over 300 Catholic organizations. A lesson taught visually leaves an everlasting impression.

If you have no stereopticon, we can supply you with an outfit suitable for both daylight blackboard classroom projection and large-hall lecture work. Ready to use instantly from any electric socket.

Accept now this special trial-offer we are extending only to Review readers. We want to send you these slides.

Absolutely free for one week trial

Bible History (151 views in leatherette cases) . . . **$75.00**

Catechism series (68 views in case) **$35.00**

Mass series (46 views in case) **$25.00**

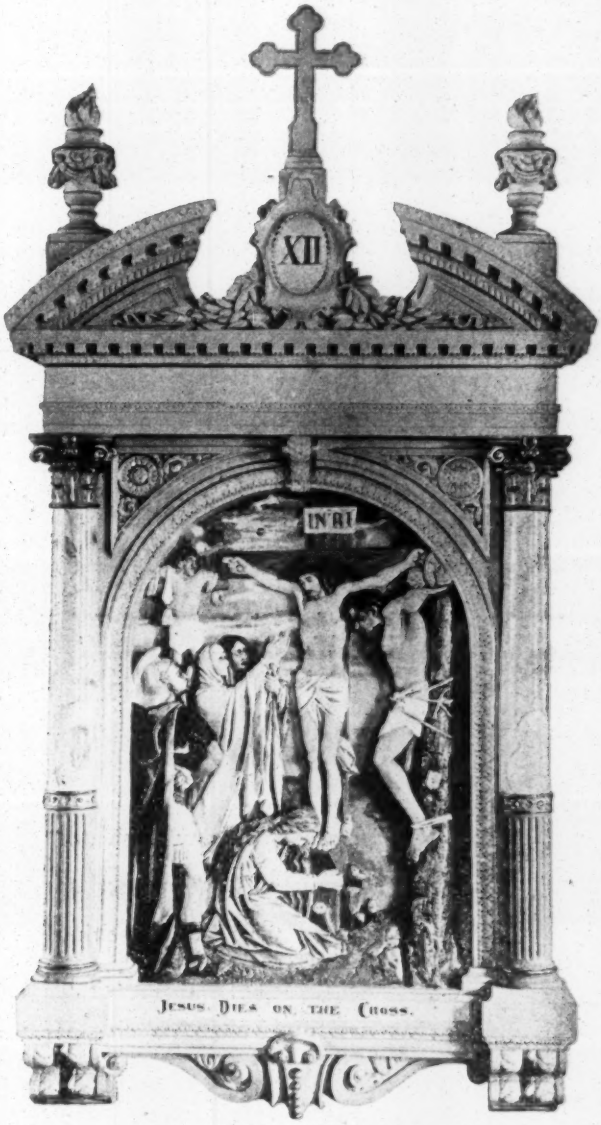
Complete portable stereopticon as described above **$60.00**

Act now; check items you want on trial and mail this ad to us to-day

A. E. DEVEREAUX, Pres.
36 E. 23rd St., New York

W. L. ISAACS CO.
"The Religious Slide Concern"

CREATIONS OF CATHOLIC INSPIRATION THAT BECET INSPIRATION FOR DEVOTION IN ALL WHO BEHOLD THEM



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Height, 7' 4" Width, 3' 11"

We have a great many exclusive Frames and Reliefs after renowned Sculptors, and design special Frames to meet every requirement. Your correspondence invited.

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Pay No Money for Scenery

Until you have investigated our plan for equipping your stage without cost to you. The Reverend Father Purcell, Rector of Quigley Preparatory Seminary, says: "I cheerfully recommend you to the patronage of our clergy. The ad curtain and scenery furnished to the Quigley Seminary Auditorium are beautiful pieces of work. I wish to commend you for the completeness of the work furnished me, and for your fidelity in living up to your contract."

Ask for our catalogue

THE McVICKER FIREPROOF CURTAIN CO.
STAGE SCENERY
5312 Winthrop Avenue, Chicago, Illinois

Note: We are also offering a first-class moving-picture machine on the same plan

ACME NO. 11

A machine selected after prolonged investigation as one which we can *recommend and guarantee* as the very best for the average school hall.

Get Our Offer

Before you pay cash for a moving-picture machine. We are offering what we believe to be the very best machine made for Church Hall use on a plan that makes it unnecessary for you to spend a single cent. This plan is available to nearly every church and school in the United States. Your investigation is invited

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TO BUILD UP INTENSIVE INTEREST in your Church, or Sunday School, or Branch, there is nothing that can help more than a

BAUSCH & LOMB BALOPTICON

The Perfect Stereopticon

For entertainment or lectures, diversion or education, the Balopticon is the chief aid of Church heads, Sunday School Superintendents and Association Secretaries the country over. It is the short, *popular* way to create more interest and co-operation.

Models for showing either slides or opaque objects (photo prints, postcards, specimens, etc.) or both. Equipped with the new gas-filled MAZDA lamp, automatic and economical.

Make sure you get a BAUSCH & LOMB Balopticon, and perfect picture projection is assured

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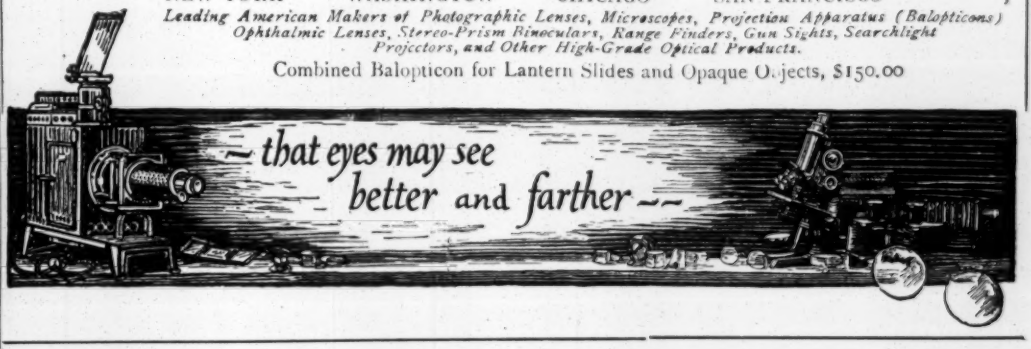
Leading American Makers of Photographic Lenses, Microscopes, Projection Apparatus (Balopticons) Ophthalmic Lenses, Stereo-Prism Binoculars, Range Finders, Gun Sights, Searchlight Projectors, and Other High-Grade Optical Products.

Combined Balopticon for Lantern Slides and Opaque Objects, $150.00



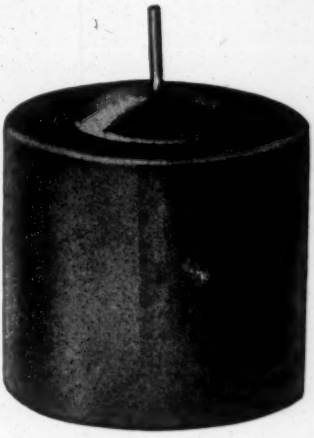
Higher Quality at Lower Cost

in

VOTIVE CANDLES

Regarding Quality

Our new Votive Candle burns from nine to ten hours, giving a splendid light, and burning *evenly* to the very end. It is perfectly safe, having a wire wick fastened at bottom to prevent its falling over. It is odorless, sanitary, non-combustible, and smokeless; will leave the glass perfectly clean. To put it briefly and pointedly, it leaves nothing to be desired on the score of *quality* and *effectiveness*.



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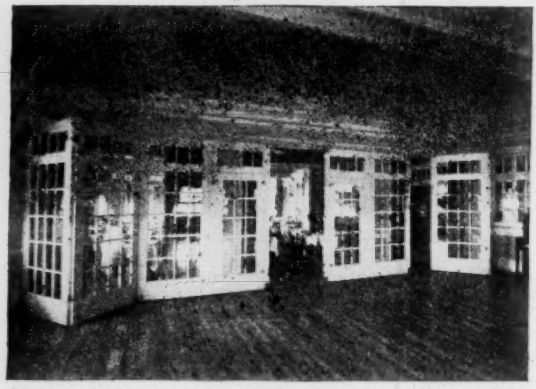

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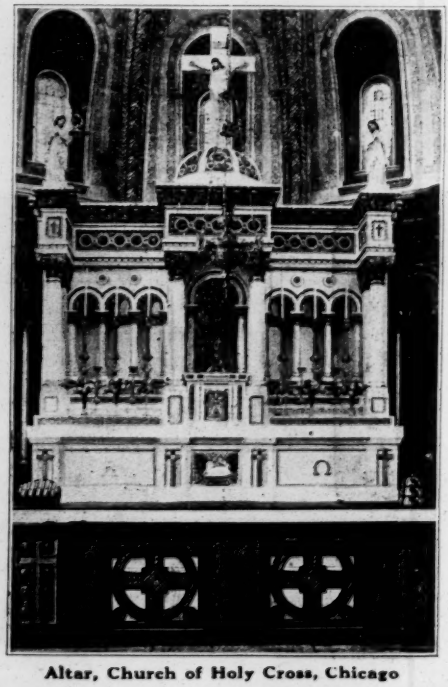

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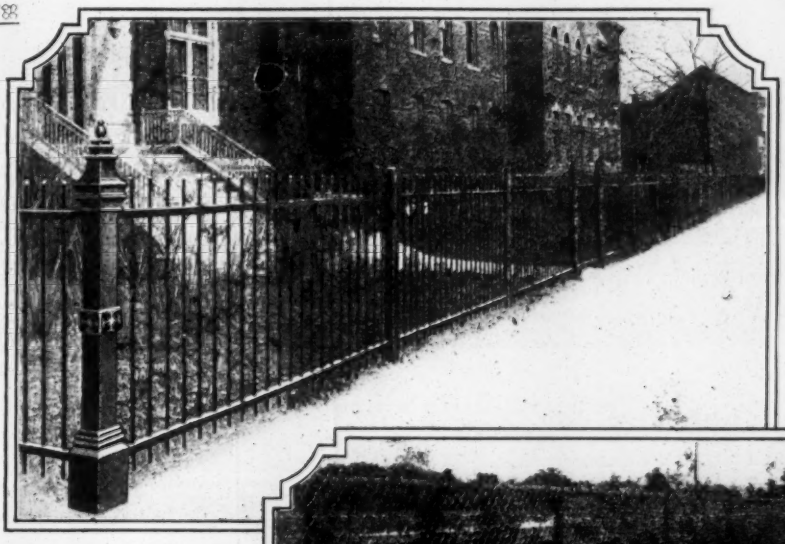

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